AN

ESSAY

TOWARDS

A General History

OF

Whoring.

From the Creation of the World, to the Reign of *Augustulus*, (which, according to common Computation, is 5190 Years) and from thence down to the present Year 1697.

Being a Collection of the most Remarkable

Instances of Uncleanness,

That are to be found in Sacred or Prophane History during that time. With Observations thereon.

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Gens humana, ruit per Vetitum nefas.

LONDON,
Printed for Richard Baldwin, at the *Oxford Arms* in *Warwick-Lane*. 1697.

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THE PREFACE.

THE Design of the following *Essay* is not to minister Fuel to those Impure Flames which have consum'd so many particular Persons, Families, and Nations, but is intended as a *Caveat* and *Warning* to all those who are guilty of that reigning Sin of *Uncleanness*, to repent and reform, lest their Practices bring *as great* or *greater Judgments* upon themselves, and the Nations wherein they live, as those they will find here related:

We have begun at the *Creation*, and trac'd this Sin, from its *original*, thro' all the most remarkable Instances of it, from *Lamech*, the first whom we find upon Record to have broken the *divine Institution* of *Marriage* betwixt one Man and one Woman, to the time of *Augustulus*, the last of the *Roman Emperors*, (properly so call'd) who died about the Year of

Chriſt 476; ſo that, according to the vulgar Account, we have run thro' the moſt obſervable Inſtances that happen'd of this nature for the ſpace of 5190 Years.

In the firſt place, we have taken all the Inſtances of the *Old and New Teſtament*, with the Notes of *Commentators* upon the *Crimes* and *Puniſhments*, and have now and then intermix'd *ſome Obſervations of our own*. It's not doubted but this part will be pleaſant and edifying to all Men of ſober Minds, and may be of great uſe to be put into the Hands of *Youth*, as a *good Monitor* to beware of *Youthful Luſts*, againſt which they will ſee here that GOD hath all-along teſtified ſo much Wrath, and been as good as his Word (if we may make uſe of that familiar Expreſſion) in *puniſhing Whoremongers and Adulterers*. It may be alſo of uſe to confirm and ſtrengthen them againſt the *Blaſphemers* of our Age, who cry down the Divine Authority of the Scriptures, for here they will find Proofs from *Prophane Hiſtory*, that thoſe *Threatnings* denounced in the Holy Scriptures againſt *Empires*, *Kingdoms*, and *Cities*, for *Uncleanneſs* and other Sins, were exactly fulfill'd; as will appear by the deſtruction of the *Aſſyrian*, *Babylonian*, and

Per-

Perſian Empires, the ſeveral Captivities of the *Jews*, and the Deſtructions of the Cities of *Babylon*, *Nineveh*, and *Jeruſalem*.

They will here alſo meet with *Solomon*'s *Character of Whoredom*, *Whoremongers*, and *Whores*, collected from the ſeveral Chapters of the *Proverbs*, where he treats of that Sin, than which nothing can be more abominable and odious, and ſuch as if any Man ſhould give to the *Beaux* and *Debauchees* of this preſent Age, he would run a hazard of being whipp'd through the Lungs, with a *Damn him for a canting foul-mouth'd Coxcomb*; ſo much do thoſe Men hate their own Picture, though drawn to the life by an infallible Hand: And therefore it is no Wonder that they do as much as in them lies to *break the Glaſs which ſhews them their own deformed Aſpect*, that is, cry down the Divine Authority of the Bible, which deſcribes them as graphically as if it had been writ in our own Days.

Their *Rampant Malice* againſt the Goſpel, and the Godhead of our Saviour, proceeds from the ſame Cauſe: The divine Lawgiver, by his Commentaries upon his own Text, hath

abridg'd

abridg'd corrupt Mankind of that Liberty which they aſſum'd to themſelves under the Law, and for which they pleaded Preſcription, and hath not only forbid *Polygamy* and *Concubinage*, but declar'd *Luſtful Thoughts* to be Criminal, and that *Whoremongers and Adulterers ſhall be excluded the Kingdom of Heaven.* No Wonder then that ſuch Perſons as live in open Rebellion to his Dictates, and have bid Defiance to his Threats, do all they can to perſwade themſelves and others, that it is not GOD, but Man, that they fight againſt. It were to be wiſh'd, that moſt of thoſe who embrace and countenance *Deiſm* and *Socinianiſm* would anſwer from their own Conſciences, whether a *looſe Converſation*, and Love to an uncontroulable purſuit of their Senſual Pleaſures, did not at firſt beget in them a good Opinion of thoſe newly reviv'd, yet old and ſtinking, *Hereſies:* But whether they do it, or not, it's obſervable enough, that the moſt of their Proſelites in theſe Nations ſmell rank of *Goatiſh Luſt*; and therefore it's but natural that they ſhould declare War againſt his Godhead, who is to be their Judge at the laſt day, and will aſſign them their Place

Place then on his Left Hand, amongſt the Goats, *if Repentance don't prevent it.*

And would to God that thoſe Men would but ſeriouſly conſider with themſelves, whether they have not reaſon to look upon the diſſolute Lives of moſt of their Fraternity, as a juſt Judgment upon them from God, for *growing vain in their Imaginations*, and rejecting all thoſe Principles of Religion which they cannot fathom with their ſhallow and corrupted Reaſon, according to that of the 1ſt of the *Romans*, *Becauſe they glorified him not as God, neither were thankful, but became vain in their Imaginations, their fooliſh Heart was darken'd, and profeſſing themſelves to be wiſe, they became fools. Wherefore God alſo gave them up to vile Affections and Uncleanneſs, thro' the Luſts of their own Hearts to diſhonour their own Bodies*; of which they will meet with dreadful Inſtances in this Treatiſe amongſt the *Grecians* and *Romans*, in their *Eleuſina Sacra*, *Bacchanalia*, *Ludi Florales*, &c. tho' they called themſelves, as indeed they were, the *wiſeſt* and *moſt polite Nations* in the World.

If it be objected, That the denying the Godhead of *Jeſus Chriſt* has no tendency to encourage Men in the practice of

of Uncleanneſs; it may be readily anſwer'd, That ſeeing it was *Jeſus Chriſt* who recall'd Marriage to its firſt Inſtitution, and took away that Liberty of Poligamy and Concubinage which the holieſt Men under the Old Teſtament (and ſome of them Prophets too, as *Abraham* and *David*) thought lawful, the denying of our Saviour's Godhead overthrows his Authority in this and all other things that he hath taught us, inaſmuch as it makes him a Liar; for, that he aſſerted his own Godhead, and was cut off by the *Jews* for making himſelf Equal with God, appears plainly from the Hiſtory of that Matter left us by the Evangeliſts: but if it be ſo, that he is not only not God, but died for aſſerting a Lie, that he was ſo, then certainly the Practiſe of *Abraham*, *David*, *Solomon*, *&c.* is a better Warrant for Poligamy and Concubinage than his Word is againſt it. Thus it's apparent that the *denying of Jeſus Chriſt to be God* is introductory of Uncleanneſs, eſpecially Concubinage, which ſome of our Gallants do ſo much plead for, and will boldly aſſert, that *there's no harm in keeping an Unmarried Woman for a Miſs*. And, that the *Socinian* Books, and the Spreaders of that Hereſie, are entertain'd chiefly by Men of ſuch Principles and Practices, is ſo plain, that it cannot well be deny'd. To

To return to our *Account* of *this Work*. We have in the next place taken all thoſe Inſtances in the *celebrated Hiſtory* of *Joſephus*, that did any way make for our purpoſe. We have likewiſe taken thoſe in *Juſtin*, *Plutarch*'s Lives, and *Quintus Curtius*, relating to the *Greeks*, *Perſians*, and other *Eaſtern* Nations treated of by the Ancients, and have turn'd over the *Roman Hiſtories*, from the foundation of *Rome* to the Reign of *Auguſtulus*, wherein the Reader will find that this *Sin of Uncleanneſs* hath had Tragical Effects upon Empires and Emperors, Monarchies and Monarchs, occaſion'd many Revolutions of Government, and that neither the Victories of *Alexander*, *Julius Cæſar*, and *Pompey*, nor the great Dignity, univerſal Eſteem, and Princely Qualities of *Auguſtus* and *Titus* the Son of *Veſpaſian*, have been able to rub out the Stains which their *impure Luſts* have fixed upon their Memories. Nor indeed is there any reaſon to think it ſhould, when the Faith of *Abraham*, the Holineſs of *David*, and the Wiſdom and Grandeur of *Solomon*, have not been able to ſecure them againſt thoſe Puniſhments which their Un-

Uncleanneſs brought upon their Perſons, Families, and Reputations; ſo infallibly true hath it always been found what the Wiſe-man hath foretold of the *Adulterer*, in the 6th of the *Proverbs*, That *a Wound and a Diſhonour ſhall he get, and his Reproach ſhall not be wiped away.*

We have alſo look'd into the *Eccleſiaſtical Hiſtories* of *Euſebius*, *Socrates*, *Evagrius*, &c. for ſuch Inſtances as relate to our Subject, which we have faithfully ſet down, to ſhew how hateful and abominable *Unclean Perſons* were in the Eyes of the *Ancient* Church, what ſevere *Penances* were injoyn'd them, and with how much Difficulty they were receiv'd again into its Communion.

It was deſign'd to have taken a View of the *Hiſtories of all Nations extant*, and, amongſt others, to have inſerted the horrid Inſtances that are to be found in the Lives of the *Popes* and other *Hereſiarchs*, and, in a word, to have brought the *Hiſtory down to our Time*, but finding that the Volume ſwell'd, I thought fit to deferr that to a *Second Eſſay*.

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A N

ESSAY

TOWARDS A

General History

OF

WHORING, &c.

THE *Original* of the Crime which is the Subject of the following Sheets, muſt neceſſarily be deduced from the *Sin of our firſt Parents*; for there is no doubt that *Luſt*, or the inordinate motions of the Fleſh did invade their Souls at the ſame time when their other Faculties were corrupted: And it appears plain that *Idleneſs*, *the luſt of the Eye*, *and intemperance of Apperite*, which ever ſince have been the forerunners and uſhers of bodi-

ly uncleanness, did precede the *Eating of the forbidden Fruit*, and that as the Natural Consequence of such Antecedents, the first thing taken notice of by our Parents after the Fall was their *Nakedness*, whereof they were immediately asham'd, and endeavoured to cover it. This *Nakeness* say Commentators that they were so speedily made sensible of, was not only that they felt their need of a Cover to their Bodies, both for Ornament and Defence against the Injuries of the Air, *&c.* but that they were also sensible of the *Rebellion of the flesh*, which doth not only war against the Soul, but hath a natural tendency to the dissolution of the Body, *there being nothing which sooner extinguishes the flame of Life than an immoderate consumption of that Oyl, which nature hath provided for its nourishment.* This impurity of the affections did no doubt exert it self quickly in actions, which in our first Parents could not fall under the notion of *Whoredom*, they being married by God himself, in the *State of Innocence*; yet there's little doubt to be made of its having vented it self in an immoderate use of the *Marriage bed*; and thus these *impure desires* were communicated to their Posterity, who were thereby *polluted*; *and conceiv'd and brought forth in Iniquity.*

The first direct breach of the Divine Institution of Marriage betwixt one Man and one Woman which we find Recorded

corded, was in the person of *Lamch*, one of *Cain*'s Posterity, whose two Wives we find mentioned in the fourth of *Genesis*, by which it appears plain, that *Murder and Whoredom* are near a kin, had both of 'em their rise from one and the same Family: And according to the opinion of some Interpreters did both of 'em center in this *Lamech*, who is thought to have been a bloody cruel Man, as is gathered from this discourse to his Wives in that Chapter, *viz. I have slain a man to my wounding, and a young man to my hurt.*

This bad example of *Lamech*'s *digamy*, did quickly infect the Infant World; for we find in the next Chapter, *That when men began to multiply, and that daughters were born unto them, the Sons of God saw the Daughters of men, that they were fair and they took them Wives of all that they chose.* Its still to be observed that as Whoredom and Uncleanness began in *Cain*'s Family, so there it continu'd and increas'd; and by their Contagious Example, the Family of *Seth*, which did then contain the *Visible Church*, became also infected; and the Members of the Church having more regard to the *Beauty and Comeliness* of the Women of *Cain*'s Race, than to the vertue of those who were of their own Religion, *their Eyes betrayed their Hearts*, they lusted after their Beauty, and without any consideration of Religion or Laws, took them

Wives of all that they choſe, by which Interpreters underſtand *promiſcuous Marriages, Polygamy, unjuſt Divorces, Rapes, and all manner of Lewd and Licentious practiſes*, which brought the Wrath of God upon the old World, and occaſion'd his ſaying, as in the 3*d verſe*, That *his ſpirit ſhould not always contend with Man.*

The occaſion of this General Corruption of Manners is hinted to be the *multiplication of Men*, and particularly of the Women of *Cain*'s Poſterity, who being under no diſcipline, and wanting the benefit of pious Inſtruction and good Example, became diſſolute and wanton, and no care being taken to *diſpoſe of them duly in Marriage*, they took all occaſions to ſatisfie their brutal deſires, for which their dwelling in Cities (whereof *Cain* was the firſt Founder) amongſt multitudes of people, gave them great opportunities, it being always obſerv'd that in Great Cities, the *numbers of diſſolute perſons* makes them to deſpiſe Laws, and follow ſuch practices as they durſt not venture upon in Villages, and Countries where they could be more eaſily reſtrained and puniſht: not that I would be underſtood to be againſt the building and maintaining of Cities, which increaſe the Glory, Riches and Strength of Nations, but would to God that the *great Cities of Chriſtendom* were not ſtill too juſtly chargeable with avowed Impurities

of the ſame nature, which a zealous Magiſtracy might eaſily prevent. It is alſo the opinion of ſome of the learned, that the *Cainites* did firſt build themſelves a City that they might ſtrengthen one anothers hands in Cruelty and Uncleanneſs and follow ſuch practiſes with all manner of impunity, which gave their Women opportunity to pamper and deck themſelves that they might be the more agreeable *objects of Luſt*; and this might alſo render them more amiable in the Eyes of the Poſterity of *Seth*, who living as 'tis preſumed a *Rural Life* for the moſt part; and their Women being kept in order by Laws and Religion, and applying themſelves to the Affairs of their Families, that they might approve themſelves meet helps to their Husbands, according to the deſign of God at the *firſt Creation of Woman*, did not mind the decking and adorning of their Bodies, nor the pampering of their Fleſh, and cheriſhing their Beauties as the *Cainites* did, and therefore were not ſo pleaſing to the Eye, as thoſe *laſcivious Women*, who behaved themſelves as if God and Nature had deſign'd them for nothing elſe but *a Man's bed*, whereas the Divine Goodneſs appointed that they ſhould be meet helps in their Religious Converſation, Induſtry, Care and Education of Children, to all of which thoſe looſe practices of the *Cainites* were diametrically oppoſite.

From thoſe *unequal Marriages* and promiſcuous Copulations, proceeded a contempt of Laws and Religion amongſt the *Cainites*, and an Apoſtacy from God and Religion amongſt many of the *Poſterity of Seth*; and it hath been obſerved amongſt all Nations ſince, that when *Religion decays uncleanneſs increaſes*, and that a love to Licentiouſneſs hath always been a great cauſe of Apoſtacy, as is but too too obſervable in thoſe that are called *Deiſts and Socinians* in this preſent Age, moſt of their New Converts or rather Perverts, being people of a looſe life, eſpecially as to the *point of Chaſtity*.

The next effect of thoſe *unclean and beaſtly Commixtions*, was an off-ſpring of *Giants*, ſo called as ſome Interpreters think from the vaſtneſs of their bulk, as being *begot in raging Luſt*, or as others, becauſe of their Barbarous and Salvage Manners, and filling all the World with *Rapes*, *Cruelty and Devaſtation*, ſo that by the juſt Judgment of God the Children of thoſe unlawful Marriages and Promiſcuous Copulations, became the plague of their Parents, and the ſcourge of Mankind as well as the declared Enemies of Heaven and Religion: Whence the old doting Poets took occaſion to amuſe the World with the *fabulous War of the Giants* againſt *Jupiter*, &c.

Noah,

Noah, not being able by his preaching of Righteousness, to reform the World from this horrid Debauchery, it provok'd God to bring the Deluge, which drown'd that lascivious and wicked Generation of Men, who had drown'd themselves in all manner of sensual Impurities, with so much obstinacy, that when that *fatal Flood* came it surpriz'd them, *as eating, drinking, marrying and giving in marriage*. Thus then it's apparent that Whoredom was one of the principal Causes that brought the Wrath of God upon the old World. And it deserves our observation, that God by his Command to *Noah* to take only his *own Wife*, and the three Wives of his three Sons into the Ark with him, as he did thereby give another Testimony of his honouring and approving of Marriage, he did also plainly testifie against *Digamy, Polygamy and Concubines*; and that as the World was peopled at first by lawful Marriage, it should be also peopled in the same manner a second time.

To come next, to the times after the Flood, the first instance of impurity that occurs to us, is *Ham*'s *deriding his father* Noah's *nakedness*, by which there are some Interpreters who understand that he not only told it his Brethren, but also before Women and Children, in a lascivious and filthy manner, and took occasion to fall into foolish Jesting and Sarcasms:

Nay, if we give credit to the opinion of *Beroſus* and the Rabbins, *he inchanted his Fathers Virile parts*, and unman'd him; but however that is, this is certain, that he diſcover'd a frothy, unclean, laſcivious temper, for which he was ſeverely puniſht in his poſterity The *Canaanites*, who wallowed alſo in thoſe *fleſhly impurities* when God deſtroyed them by the *Iſraelites*, the poſterity of *Sem*, as ſhall be taken notice of in its proper place.

From *Ham* did alſo proceed *Nimrod* the Mighty Hunter and cruel oppreſſor, who was the firſt that laid the foundation of a Tyrannical Government after the Flood, ſo that the obſervation ſtill holds that *Uncleanneſs*, *Murder and thoſe other Crimes* which lay Nations waſt are near a kin, and generally the off-ſpring and product of one and the ſame Family.

That *Abraham* ſeem'd to have this Notion, appears from his advice given to his beautiful Wife *Sarah*, when he travelled with her into *Egypt*, viz. *to ſay ſhe was his Siſter*, becauſe the *Egyptians* he ſuppoſed would have kill'd him that they might enjoy her. Whence we may likewiſe obſerve that the Holy Patriarch knew that *luſtful perſons* would rather commit Murder than be baulkt in the ſatisfaction of their Luſts; and yet, tho the World was at that time ſo much degenerated, it's plain from this paſſage, that the *E-*

gyptians'

gyptians look'd upon *Marriage as Sacred and Inviolable*, otherwiſe *Sarah*'s calling her ſelf *Abraham*'s Siſter could have been no defence of her Husbands life: Nay, it is manifeſt from the Hiſtory that *Pharaoh* deſign'd to have taken her to Wife, ſo that thoſe Heathen *Egyptians* will riſe up in Judgment againſt our *Chriſtian Debauchees*, who think neither *Fornication nor Adultery* to be Crimes, for it's evident from this paſſage, that both he and his Subjects tho abominably luſtful had a great regard to Marriage, which it's plain he thought neceſſary to render his enjoyment of *Sarah* lawfull.

There are ſeveral other things to be learned from this remarkable inſtance, as that the *vanity of matching with none but thoſe of Royal Extract had not then invaded the Thrones of Princes*——But at the ſame time it is as plain that it hath been an old and wicked Cuſtom amongſt Courtiers and Nobles to be Panders to the luſts of their Monarchs, for here we find that *Pharaoh*'s Princes Commended *Sarah*'s *Beauty* to him, which occaſioned her being taken into his Houſe; and would to God that no ſuch thing had ever been juſtly chargeable upon the *Court of England.*

There are only two Remarks more which I have to make on this Story, and ſhall then proceed to another, *viz.* that God by ſmiting *Pharaoh* and his Houſehold, all of ſudden with Plagues, did both

both give a Teſtimony of his divine diſpleaſure againſt ſuch *luſtful practices*, and of *his being a protector of Conjugal Chaſtity*.

What the nature of this Plague inflicted upon *Pharaoh* and his houſhold was is not agreed upon amongſt Interpreters. The Hebrews ſay, that it was a *Gonorrhœa or Ulcer in his ſecret parts*, which prevented his deſign: *Joſephus* thinks it was a Peſtilence and ſudden Sedition in the Palace; *Philo Judæus* ſays it was a Diſtemper both of Body and Mind, and *Chryſoſtom*, is of opinion that it was ſome Bodily Plague inflicted upon him, juſt as *Sarah was brought to his Bed*; but however thoſe things be, this is certain, that *Sarah*'s pollution was prevented, and *Pharaoh* oblig'd to own that it was not lawful to take another Man's Wife.

The next inſtance is of *Abraham* himſelf, who is the firſt of the Poſterity of *Seth* after the Flood, that we find to have been guilty of *Digamy*; it's plain that the occaſion of his taking his Handmaid *Haga* to Wife, was his *Wife Sarah's advice*, and the Cauſe of her giving that advice, was her own *Barrenneſs*, advanced age, and fear that ſhe ſhould not otherwiſe have the promiſed Seed. The Cauſes of *Abraham*'s conſenting ſo eaſily were no doubt the ſame, and *Polygamy* being then Common in the World, his Practice adminiſtred no occaſion of Scandal, ſo that his

his practice of *marrying his Maid in thoſe times of Ignorance which God wink-ed at*, can not afford any argument for *Polygamy* now, and ſeeing he had his Wifes conſent, it will far leſs warrant thoſe *laſcivious Intrigues which many Maſters have now a days with their Maid-Servants.* But that this practice of the Holy Patriarch was diſpleaſing to God will eaſily appear from the puniſhment inflicted upon his Family, the Peace of which was immediately broke, by *Hagar's* deſpiſing her Miſtreſs, aſſoon as ſhe found her ſelf pregnant with the promiſed Seed as ſhe vainly believ'd: Then *Sarah* upbraids *Abraham* with the wrong whereof ſhe her ſelf was the occaſion, and forc'd him to a breach of that Marriage Bond, which by her own advice he had contracted: *Hagar* was alſo puniſht for her unlawful Conſent, firſt, by being ſeverely dealt with by *Sarah*, who gave her for a Wife to her Husband, and then by being thruſt out of the Family and expos'd to the World, and though ſhe was brought back again for ſome time till ſhe was delivered of her Son, *Iſhmael*, yet her abode was of no long continuance, for ſhe was thruſt out again with this additional affliction, that ſhe had her Son to provide for, was expos'd to the cruel neceſſity of ſeeing him die of thirſt as ſhe apprehended, and inſtead of his being the *promiſed Seed*, ſhe and he were both

Igno-

Ignominiouſly thruſt out from partaking of the Inheritance with *Iſaac*, and ſhe was plainly told from Heaven, that he ſhould be a wild Man, *having his hand againſt every Man, and every Man's hand againſt him*; which was ſpeedily verified, for he became a profane ſcoffer at Religion and the promiſe of God, which occaſioned his expulſion from his Fathers Family and the Church. His crime is by the Apoſtle *Paul* called *perſecution*, and his Poſterity we find complained of by the *Pſalmiſt* in the 83. *Pſalm*, amongſt the other perſecutors of the people of God, and ſo they have continued under ſeveral denominations to this day, as *Iſhmaelites*, *Hagarens*, &c. of which latter name being aſhamed, as denoting their Spurious Original, they aſſumed to themſelves the Title of *Saracens*, as if they were *Sarah*'s off-ſpring, under which they were formidable to the Chriſtian World for ſome Ages, and continue irreconcilable Enemies to the Chriſtian Religion to this day, under the name of *Arabians*, *Turks*, &c. Such unſeparable Vices are *Uncleanneſs*, *Cruelty and Perſecution*, *and ſo eaſie and natural is the Tranſition*, *from an unclean perſon to become an Apoſtate and Enemy to true Religion*. Nor is it fit to let it paſs unobſerved, that a he himſelf was unlawfully begot, his Poſterity to this day have continued to be a vile and luſtful people, and itis known to the world, that it is now become an

Article

Article of their horrid Religion, that they place *their chief happineſs both in this Life and that to come in the enjoyment of thoſe impure pleaſures.*

Nor is it fit we ſhould paſs over what is commonly obſerv'd by Divines, that the very Ordinance of *Circumciſion*, by which the fore-skin was appointed to be cut off, was a mark of God's diſpleaſure at *Incontinence upon the Inſtrument of Generation*; and likewiſe an evidence that thoſe who expect his favour ſhould mortifie that Corruption; and that it only took place upon *Males*, was becauſe the beginning of Generation and conſequently of natural Corruption is from that Sex.

The next dreadful Inſtance of God's hatred and indignation at *Whoredom and Uncleanneſs*, is his raining of Fire and Brimſtone upon *Sodom*, *Gomorrah*, *Admah and Zeboim*, &c. the cry of their lewdneſs being ſuch, that it ſeemed to drown the noiſe of all other Sins at that time. This is the firſt Inſtance we meet with of *Luſts arriving to ſuch a prodigious height*, as to ſeek after Unnatural Objects, and it would ſeem their Incontinence was ſo fierce, that they furiouſly ſought after every opportunity, to gratifie their bruti ſh deſires, eſpecially upon Strangers; for they had ſo *mutually polluted one another, that it's probable their villainous pleaſures that way, had loſt much of their reliſh:*

Nor

Nor is it unlikely that the Comely and Beautiful aſpect of thoſe Angels added fewel to their flames, and it deſerves particular obſervation, that the *whole City both old and young was infected with this luſtful Contagion*, in which they were ſo hardened, that neither *Lot*'s unadviſed propoſal of his own Daughters (to them) who were more natural and fit Objects for their Luſt; nor the remarkable Judgement of God upon them in ſtriking them with blindneſs were able to divert them from their deviliſh purpoſe, of offering that *unnatural abuſe* to thoſe Meſſengers of God, who at laſt after having ſet *Lot* and his Family out of danger, became the executioners of Divine Juſtice upon thoſe Monſters of Impurity, and puniſht their *luſtful flames* with ſtorms of Fire and Brimſtone, which were only ſome precurſory drops to thoſe ſhowers of everlaſting fire, which *makes the ſmoak of their torments to aſcend for ever and ever.*

Neither ought it to paſs without obſervation, that God did not only puniſh themſelves, but would have their Country which they had polluted to remain a Monument of their abominable Impurity, and his juſt Judgment, ſo long as the world ſtands: nor would Divine Juſtice ſuffer *Lot's VVife to paſs unpuniſh'd for looking back upon the place* which ſhe left with a reluctancy, and could have wiſht

to

to have been ſpared, but turn'd her immediately into a *Pillar of Salt* for her diſobedience and inordinate affection to her Relations and Eſtate, which God had juſtly determin'd to deſtroy, and not for having withheld Salt from the Angels her Gueſts the night before, as the *Jews* have fabulouſly delivered.—— We ſhall conclude this paſſage with theſe few Reflections, *viz. That the places being converted into a dead Sea, near which no Creature can live, and the Apples and Grapes that grow upon the banks of it, which are grateful to the Eye, but when touch moulder into duſt, and ſend forth ſtinking ſulphureous Exhalations*, are fit Emblems to repreſent, not only the vanity, but the deadly effects of thoſe hurtful and fooliſh Luſts, the ſatisfaction of which is ſo eagerly purſued by Corrupt Nature.

The next Inſtance we meet with, is that of *Lot's Inceſt* with his own Daughters, or rather their *Inceſt with him.* This paſſage has many ſtrange Circumſtances that deſerve our obſervation. It is not improbable that the *lewd Converſation of the* Sodomites had before-hand infected the minds of thoſe Damſels, for it's a hard matter to touch pitch and not to be defiled; Divines are of different opinions concerning thoſe Women, ſome believing that they had actually been married, and others, that they were only betrothed, but which ſoever of 'em it

it was, it's certain they had loſt their Males; and perhaps their Fathers *offer to proſtitute them to ſave his Gueſts*, and their having been ear witneſſes at leaſt to thoſe *unnatural villanies* practis'd by the *Sodomites*, might poſſeſs them with *extenuating thoughts of the wickedneſs they had in deſign*: Yet it appears by their abominable Intrigue to Intoxicate their Father, that they durſt not propound any ſuch thing to him when he was Sober, their wickedneſs appears to be ſo much the greater, that they had but juſt eſcap'd from that ſtorm of divine Wrath which over took the *Sodomites* for their *Vile Luſts*; That they had but a very little before ſeen their *Mother turn'd into a Monument of God's diſpleaſure, for having a hankering mind after that impure City, and her wicked Relations in it*; That they had no doubt been often times witneſſes to the vexation of their *Fathers Righteous Soul at the luſtful practiſes of the Sodomites*, and yet all this was not able to reſtrain them from purſuing their *unclean deſign*, and commiting one ſin to obtain the Commiſſion of another. Their pretence that there was no Man left to come in unto them after the manner of all the Earth, and that therefore they were under *neceſſity a of raiſing up Seed to their Father*, appears to have been an ill founded ſuggeſtion of the Devil, to hide their ſin from their Eyes, for they could not but know

know that they had *left men behind them in Zoar, they might have ſeen from the hill, that the whole Country was not ruined*, and thoſe divine Judgments had only ſwallowed up the Cities of the Plain; or they might ſpeedily have been better inform'd by their Father. Their wickedneſs is alſo aggravated by this, that as they were *Siſters by Nature, they were Siſters in Iniquity*, and they had no regard to their own, nor their Father's good Name, nor the ſcandal which by this *lewd practice* they gave to the Enemies of true Religion. The Scripture is ſilent as to any Judgments inflicted either upon their Father or themſelves, but informs us plainly that the iſſue which they had by this *Unlawful Congreſs*, were accurſed, and their poſterity like other *ſpurious brood* were mortal Enemies to the people of God, and perpetually excommunicated from the Church by Divine Command, *Deut.* 23. 3. And thus *Lot had an eternal blemiſh fixt upon his Chaſtity*, which did formerly ſo much diſtinguiſh him from the other Inhabitants of *Sodom*, and was puniſhed by being the *Author of Debauching his Daughters himſelf*, whom he ſo raſhly offered to be Debauched by others; ſo that we ſee *raging Luſt leaps over all the bounds of Law and Nature, and if not curb'd in time may riſe to a ſurprizing and prodigious height, and bring down ſtupendous Judgments upon People and Perſons.*

The 20*th. Chap. of Geneſis* gives us another Inſtance of *Abraham*'s ſlaviſh fear and diſtruſt of God's Providence which had formerly

merly delivered him, and by which frailty he again endangered the *Chaſtity of his Wife*; but God took care to preſerve it by keeping *Abimelech* from touching her, tho' he was ſo much taken with her Beauty, and doubted not but that he might Lawfully Marry her, he not knowing any other, but that ſhe was really *Abraham*'s Siſter. Yet God was ſo much offended with *Abimelech*'s raſh attempt to which he was doubtleſly influenc'd by his Luſt, for it appears that he had a Wife already, that he puniſh'd him and his Family with a grievous diſtemper, as *Joſephus* thinks as ſoon as he brought *Sara* into his Houſe, and made all the Women belonging to him barren, or becauſe barrenneſs properly ſo called, could not be ſo ſoon diſcovered, inflicted ſuch diſtempers upon them as muſt neceſſarily occaſion barrenneſs, ſo that by his *Unlawfull deſire of iſſue by another Man's Wife*, he was precluded of any Lawfull Iſſue by his own, until ſuch time as he was made ſenſible of his Crime, and willing to reſtore *Sarah* to *Abraham*.

In the 26th. *of Geneſis* we have a very Extraordinary Teſtimony againſt *Adultery* from an Heathen Prince *Abimelech* King of *Gerar* upon the occaſion of *Iſaac*'s having from that ſame principle of ſlaviſh fear with his Father, called his Beautifull Wife his Siſter, to avoid being killed for her ſake, but the King perceiving him *ſporting more familiarly with her than 'twas decent for a Siſter and Brother to do*, he reproved him ſharply

ſharply for his having diſſembled her being his Wife, whereby he not only endangered her Chaſtity, but might have brought wrath upon the People for *defiling another Man's Wife*, and therefore to prevent any ſuch thing, he forbad any of the People to meddle with *Iſaac* or his Wife on pain of death. Certainly this Heathen Prince will riſe in Judgment againſt thoſe pretended Chriſtians who pollute themſelves with *promiſcuous Luſts*, and neither Account *Fornication nor Adultery* a Crime.

The next Inſtance offer'd us is that of *Eſau, who married two Wives*; and thoſe too the Daughters of *Canaan*, which were a Grief of Soul unto his Father and his Mother; that he Married two Wives at once, conſidering his Grand-Father *Abraham*'s Example and the Cuſtom of thoſe dark and ignorant times ſeems not ſo Criminal, and yet his Father's practice, who had but one, ought to have had more influence upon him; but his marrying *Canaanites*, Profane Women, and Heathens, contrary to the Command of his *Grand-Father Abraham*, and not only without the Conſent but againſt the Inclination of his Father and Mother, was altogether unexcuſable. The Impulſive cauſe which mov'd him to do ſo, we have no reaſon to doubt, was his *Ungovernable Luſt*, for that he was a Man of intemperate Appetite, and by Conſequence Libidinous is plain from his having profanely bartered away his *Birth-Right for a Meſs of Red Pottage* when to be ſure he

might have had other Food in his Fathers Houſe, or if he had rejected *Jacob's propoſal* there's no great reaſon to think that *Jacob* would have been ſo unnatural as to have inſiſted upon his demand, and denied *neceſſary Refreſhment to his Brother*, but he did ſo much idolize his own Palate and Appetite, that he preferred the ſatisfaction of them to every thing elſe, and we have the ſame reaſon to think that his Concupiſcence was as Ungovernable as his Stomach, and therefore he married two *Canaanitiſh* Women at once to ſatisfy his raging Luſt, the fulfilling of which he prefer'd to his Father and Mother's good will; and this no doubt had no ſmall influence in moving the latter to *ſuborn Jacob to deprive Eſau of his Bleſſing as well as of his Birth-right*: and it's Remarkable that as he made a Curſed choiſe of his Wives, he was alſo accurſed in his Poſterity; who, as it appears by the Sacred Hiſtory became irreconcilable Enemies to the people of God, and were always their moſt Barbarous and Cruel Perſecutors

Eſau's Marrying a *third Wife* of *Iſhmael's* race, while the other two were alive, is another Argument of his *Unbridled Luſt* and Enmity to true Religion. It' true that Interpreters diſagree in this matter, ſome thinking that *Eſau* Married this Third Wife of his Father's own kindred to pleaſe him, becauſe the Daughters of *Canaan* were hatefull to him, but others

others ſeem to have more Reaſon, who, think that he did it out of Contempt with a deſign to provoke his Parents more, by contracting a new Alliance with another wicked people, who were as much Enemies to the Church, and as much or more irreconcilable to his Father as the other; ſeeing, it's apparent that *Iſhmael* mock'd or as the Apoſtle Interprets it perſecuted, *Iſaac* from his very Infancy. *And thus far we ſee raging incontinency and hatred at Religion go hand in hand*

The next Inſtance that occurs to us is that of *Jacob*, who well may be charged with *Polygamy, as having four Wives* at a time inſtead of one. The firſt occaſion of this good Patriarch's tranſgreſſion in this matter, was the Wicked Craft and Deceit of *Laban* his Father-in-Law, who inſtead of *Rachel* whom *Jacob* Married, brought *Leah* to his Bed, and ſo was the cauſe of *Jacob*'s *Digamy* and *Inceſt*, and tho' it's true, that *Jacob* is no where Condemned in Scripture for this, yet it's plain that he acted contrary to Divine inſtitution, and he is reproved for it by our Saviour amongſt others when he told the Phariſees, *That from the beginning it was not ſo.* There were ſome, and particularly the *Manichees* of old who inveighed againſt this Polygamy of the Patriarchs, and in very groſs and foul Language accuſe them as *Whore-Maſters and their Wives as Whores*, but their ſcurrilous Arguments are well anſwered by *Auguſtine againſt Fauſtus* and others—There

are ſome who think that this Polygamy of the Patriarchs was by a peculiar inſtinct, and particular Diſpenſation, and therefore as in that caſe it could not be blamable, neither can it now be ordinarily imitable, the chief Reaſons they aſſign, for their opinions are, that it was permitted for the Increaſing of the *Promiſed Seed*, that Jacob's Wives, *&c.* were acted by more than a Natural principle, and *much ſelf-denial, in recommending their Maids to their Husband's Bed*, which in ordinary Caſes muſt be ſuppoſed to alienate his Affection from themſelves. In the next place they obſerve that they pray'd for off-ſpring by their Maids and brought up their Children upon their own knees. It muſt be own'd that thoſe things were Extraordinary and Contrary to the *Practice and Principle of the generality of Women*; yet it's ſtrongly preſumable, that there was ſomething of Cuſtom as well as of Inſtinct in this matter, and that the people of God were polluted with the bad Example of thoſe amongſt whom they lived.

But however theſe things were, this is certain that all the Perſons concerned were one way or other puniſh'd for their Concurrence in this Affair. *Laban* had not only the mortifi ation to ſee his two Daughters Jarr and Diſagree, and Envy one another, but alſo to find his Riches and Subſtance decreaſe and to be conveighed to another hand; *Leah*, ſhe was ſeverely puniſh'd

niſh'd by finding that ſhe had leſs of her Husbands Love than her Siſter, whoſe Bed ſhe had unjuſtly defiled. *Rachel* was puniſh'd with barrenneſs for ſome time for conſenting to live with *Jacob* as his Wife when ſhe knew that her Father had given her eldeſt Siſter into his Bed. *Jacob*'s life was very uneaſy betwixt his *Jarring Wives, who did each of them Envy the others Enjoyment of him*; Nay, he was perfectly Subject to the Command of his Imperious and Beautiful *Rachel*, and obliged to take a *third Wife to beget Children for her*, and this laid him under a neceſſity of obliging *Leah* in the like manner, which as it muſt needs Conſume his Body he being now above 80 years of age, there was no doubt but it increaſed his care how to provide for ſo many Wives and Children, at the ſame time he was alſo plagued with a Covetous Oppreſſing Father-in-Law, and diſcontented Brethren who envied his growing rich in the World.

Nor is it to be doubted but there was frequent Quarrels amongſt the *Children of ſo many different Mothers*, ſeeing it's Common to find Children by the ſame Father and Mother often to diſagree, and this without doubt begot mutual Broils, Contentions, and Heats amongſt *the different Wives* every one envying the proſperity or good Fortune of anothers Children. An Inſtance of this we have in *Rachel* who was ſo much taken with *Reuben*'s *Mandrakes* that there's no doubt but ſhe could have

wish'd they had been found by one of her own Sons. Hence alſo we may obſerve, *That as the Children did every one love their own Mothers beſt, it muſt needs occaſion Quarrels amongſt them.* It's not agreed among Interpreters what theſe Mandrakes were, ſome will have them to be *Beautiful Fragrant Flowers*, and others, that they were Beautiful and Delicious Apples which *promoted Conception*, and that therefore they were ſo much deſired by *Rachel*, which, if it were ſo, she was however diſappointed, for having agreed that her Husband ſhould be with *Leah* that night, it occaſioned her Rival to have two Sons Succeſſively one after another, and alſo one Daughter. But as to the Mandrakes themſelves, *St. Auguſtine againſt Fauſtus* tells us, *That he has ſeen of 'em, Diligently Inquired into their Nature, and ſays, they were Apples fine to the Eye, and of a ſweet Scent, but inſipid taſte, but very rare to be had, and on that Account alone he thought* Rachel *did Covet them.*

The ſin of *Jacob* and *Leah*, is alſo very legible in their puniſhment, by the foul Crimes of their Children *Reuben and Dinah. Jacob* was guilty of Inceſt with two Siſters, and to the great grief of his Soul, eternal Reproach of his Family, and ſcandal to the Neighbouring Heathen; his Son *Reuben* committed Inceſt with his own *Concubine Bilhah*, which by the way, was another puniſhment upon her for conſenting to Marry one who had *two Wives* before,

fore, and whom ſhe had no reaſon to think could ever be able to perform Conjugal duty to ſo many, and 'tis not improbable that this made her an eaſy prey to the Tentation.—Then as to *Dinah*, her being polluted by *Schechem* the Son of *Hamor*, was another diſgrace to *Jacob*'s Family, and brought a freſh ſcandal upon the Church, as well as ruin upon the *Schechemites*, whoſe deſtruction was occaſioned by the *Luſtful Paſſion* of their Prince, in dealing with *Jacob*'s Daughter as with an Harlot, which ſo enraged her Brethren that by a fraudulent Covenant they obliged the *Schechemites* to Circumciſe themſelves, came upon them while they were Sore, and put all the Males to the Sword—And thus *Dinah* was alſo puniſhed for her Converſing with the Daughters of the Land, who were Idolaters, and of corrupt manners; her Curioſity which is ſo *common to young Maids* was fatal to her ſelf and many others, neither is there any thing better to be expected from thoſe *Profane Feſtivals, Revellings and Banquetings*, which *Joſephus* thinks the *Schechemites* were now taken up with: —And that *Dinah* either having ſtole away from her Mother to ſee how the Daughters of the Land were adorn'd, and behav'd themſelves in their publick Dances, or being ſo far indulged as to have Liberty to go, the *Libidinous young Prince* being taken with her Beauty, and under no reſtraint, but dandled by an Indulgent Father, *violated her Chaſtity*, for which himſelf, his

his Son, and all their Male Subjects quickly after loſt their Lives, having firſt been by the Juſt Judgment of God puniſh'd in the *very Inſtrument of their Laſciviouſneſs*. The wound as it's uſual putting them to great pain, and making them unable either to reſiſt or fly from *Jacob*'s Armed Sons and Servants ; and thus alſo the Good Old Man was puniſh'd by the Rape of his only Daughter, and his bleeding wound ript open afresh by the Treachery and Cruelty of his Children. This is another Inſtance of a People cut off and deſtroyed for Uncleanneſs

The next thing that occurrs, is another affliction to the *Good Old Patriarch*, from the Evil Report of the Sons of his Concubines *Zilpah* and *Bilhah*, who being the off-ſpring of an Unlawful Marriage were alſo of a Lewd Converſation themſelves, and according to the opinion of ſome of the *Hebrews*, guilty of *Sodomitical Impurities* ; But however, that was, this is plain from the Sacred Text, that they had an ill fame, and with this *Joſeph* acquainted his Father, which occaſioned their Conſpiracy to kill *Joſeph*, and at laſt to ſell him, ſo that here *Jacob* was remarkably puniſh'd for his Polygamy ; The Children of thoſe Concubines being both wicked and haters of his Children by Lawful Wedlock ; and tho it be not directly to our purpoſe yet it may not be perhaps unpleaſant to the Reader to acquaint him that the *Hebrews think* Jacob *was juſtly*

ly puniſh'd, when made to believe that the blood of a Kid was that of his Son Joſeph, *becauſe he had formerly deceived his Father and made him to believe that he was his eldeſt Son* Eſau, *by putting a Kid's Skin about his Neck*, &c.

Our next Inſtance is in *Judah*, who having left his Brethren and his Father's Houſe, and by Conſequence the then Church, and Lodging with an *Adulamite*, *fell in Love with a Canaanitiſh Woman*, and Married her (he not then exceeding 14 Years of Age himſelf as Chronologers think) not only without his Father's Conſent, but againſt it, according to the Example of *Eſau*.——How he was puniſh'd for this fault the following Hiſtory acquaints us, *viz.* That having obliged his Son *Er* to an early and precipitant Marriage like his own, who being a Wicked Man, and as the *Hebrews* think, guilty of *Sodomy*, or as others of ſpilling his Seed upon the ground as his Brother *Onan* did, the Lord deſtroyed him. Nor was *Judah* any happier in his Son *Onan* abovementioned, who being given to his Brothers Widow for a Husband to *raiſe up Seed to his Brother*, did maliciouſly ſpill it on the ground, that his Brother's Memory might not be continued; Whereas to die Childleſs had not only a Tendency to the decay, and ruin of the Family, but was alſo look'd upon as Reproachful, and therefore it is the opinion of Divines, that that temporary Law was conſtituted *Deut.* 25. 5. The

Rabbins

Rabbins according to their fabulous manner, alledge, That *Onan* did this becauſe he would not have *Thamar*'s Beauty ſpoiled by bearing Children, but whatever truth there be in that, 'tis certain that God deſtroyed him for *that Impurity, and fruſtrating the End of Nature, which is next akin to Muurther if not a ſpecies of it, ſeeing it deſtroyed that which was potentially a Man or Woman.*

But *Judah*'s puniſhment does not ceaſe here, he is plagued with raging Luſt in his own advanced years, and being a Widower did inceſtuouſly pollute his own Daughter-in Law *Thamar*, whom he took to be a Common Harlot, by which he incurr'd a perpetual diſgrace, and brought an Indelible blot upon his Memory. From that Hiſtory we may plainly alſo perceive that Adultery was held a Capital Crime even amongſt thoſe *Canaanites*, ſeeing *Judah* ordered his Daughter-in-Law who was in a manner betrothed to his third Son *Shelah* to be burnt: Nay, and that the Crime which is called *ſimple Fornication* was accounted ſhamefull amongſt them, ſeeing, when he ſent his Friend to redeem the pledges which he had left with *Thamar*, but could neither find her nor them, he ſaid, *Let her take them to her leſt we be aſhamed. Thamar's* fact ſome have endeavoured to excuſe, becauſe ſay they, It did not proceed from *Incontinence*, but to revenge her ſelf upon her Father, for not giving her *Shelah* to Husband as he had pro-

premiſed; and others alledge that ſhe had ſome knowledge that the *Meſſiah* ſhould deſcend from *Judah*, and therefore deſired to be impregnated by him, but neither of theſe Excuſes are ſufficient, and therefore we find that ſhe was puniſh'd with a *perpetual Widowhood* for her Incontinence; and alſo by a dangerous and monſtrous Birth of twins, who ſeemed to ſtrive which of them ſhould be ſooneſt rid of their *Impure Mother*, and by that means contributed to render the Memory of their Father and Mothers Crime immortal.

The next Scripture Inſtance is of a mixt Nature, and contains a *Glorious Triumph of Chaſtity in the Perſon of* Joſeph, againſt the Tentations of his Laſcivious Miſtreſs, by embracing of which, he might not only have ſatisfied the invenile heat of Concupiſcence, but alſo have expected *Riches*, *Preferment*, and what not by means of a *Woman of her Quality*, and opportunity to fulfil the Luſts of the Fleſh with Secrecy and Impunity, the Repeated attacks which ſhe made upon him, his *abſence and unjuſt Expulſion* from his Father's Family, which then contain d the viſible Church, the Impure Example of the *Egyptians*, and the unavoidable danger which he muſt needs foreſee he threw himſelf into, by reſiſting her Unlawful deſires, ſet his Victory off with the *Greater Luſtre*, and depaints her Crime in Blacker Colours; and that ſame Hiſtory which rewards his Chaſtity with immortal Fame, *puniſhes her Unclean-*

neſs

neſs with eternal diſgrace, and Brands her with a ſort of *Rape contrary to the Common Courſe of the Sex*, and with abominable Cruelty in accuſing the Innocent youth of her own Crime, for which he was ſhut up in Priſon and brought in danger of his Life; ſuch is the *Rage of diſappointed Luſt*. The *Rabbins* alledge that ſhe feigned her ſelf to be ſick, or really might be ſo thro' her *burning Luſt* as *Amnon* was for *Tamar*, and finding that all her Sollicitations by words could not do, order'd it ſo as he ſhould find her a Bed in a Room where he frequented, thinking thereby to *add Strength to the Tentation*, and if that would not do, was reſolved to make uſe of Force, which ſhe did alſo attempt, but in vain. And it is alſo remarkable, that her Husband, tho no doubt incens'd upon her accuſing *Joſeph*, yet was ſo far over-rul'd as to abſtain from violence towards him, and 'tis not at all to be doubted, but when *Joſeph*'s *extraordinary Favour* in the Court of Heaven, advanced him to the Court of *Pharaoh*, but this Unchaſte Woman, if then alive, became a Curſe and a Reproach, or if dead that her memory became Vile and Contemptible. This paſſage brings naturally to my mind that well known Reflection upon the Reformation here in *England*, by ſome looſe Perſons, *viz.* That it came from *Henry* VIII's *Codpiece*, which opprobrious ſaying, was probably invented by Enemies to our Religion, and as there's no doubt but that

Princes

Princes Incontinence gave him occaſion to Inquire into the Pope's Power, and afterwards to break it when he oppos'd his divorce, ſo we ſee it is no new thing for God to bring about his own holy and pure deſigns, by the Impure and Wicked deſigns of Mortals, for here this *Woman's Incontinence* occaſion'd *Joſeph's* Impriſonment, where becoming acquainted with ſome of *Pharaoh's* Courtiers then under diſgrace, that gave occaſion to his being ſent for to Court, and laid the Foundation of that Deliverance which the *Church of God* had from an Univerſal *Famine* by his means

I ſhall conclude this Hiſtory of *Joſeph* with one obſervation, that as he is Recorded to poſterity for a *Mirror of Chaſtity*, we don't find that he was ſo much as he tainted with *digamy or polygamy*, as his Father and Great Grand-Father were, whoſe Examples herein tho' they were Holy men he never followed, and this is the more Remarkable becauſe his Dignity and Power in the Land of *Egypt* furniſh'd him with all things neceſſary for *Pampering the Fleſh*, and afforded him an opportunity of keeping as many Wives and Concubines as he pleaſed, and yet we find he contented himſelf with one, by which alſo we may perceive that tho' a Pattern of Chaſtity, yet he accounted Lawfull Marriage and Procreation of Children no violation of it as the *Mad Popiſh Monks* would pretend to do.

The

neſs with eternal diſgrace, and Brands her with a ſort of *Rape contrary to the Common Courſe of the Sex*, and with abominable Cruelty in accuſing the Innocent youth of her own Crime, for which he was ſhut up in Priſon and brought in danger of his Life; ſuch is the *Rage of diſappointed Luſt*. The *Rabbins* alledge that ſhe feigned her ſelf to be ſick, or really might be ſo thro' her *burning Luſt* as *Amnon* was for *Tamar*, and finding that all her Sollicitations by words could not do, order'd it ſo as he ſhould find her a Bed in a Room where he frequented, thinking thereby to *add Strength to the Tentation*, and if that would not do, was reſolved to make uſe of Force, which ſhe did alſo attempt, but in vain. And it is alſo remarkable, that her Husband, tho no doubt incens'd upon her accuſing *Joſeph*, yet was ſo far over-rul'd as to abſtain from violence towards him, and 'tis not at all to be doubted, but when *Joſeph*'s *extraordinary Favour* in the Court of Heaven, advanced him to the Court of *Pharaoh*, but this Unchaſte Woman, if then alive, became a Curſe and a Reproach, or if dead that her memory became Vile and Contemptible. This paſſage brings naturally to my mind that well known Reflection upon the Reformation here in *England*, by ſome looſe Perſons, *viz.* That it came from *Henry* VIII's *Codpiece*, which opprobrious ſaying, was probably invented by Enemies to our Religion, and as there's no doubt but that

Princes

Princes Incontinence gave him occaſion to Enquire into the Pope's Power, and afterwards to break it when he oppos'd his divorce, ſo we ſee it is no new thing for God to bring about his own holy and pure deſigns, by the Impure and Wicked deſigns of Mortals, for here this *Woman's Incontinence* occaſion'd *Joſeph's* Impriſonment, where becoming acquainted with ſome of *Pharaoh's* Courtiers then under diſgrace, that gave occaſion to his being ſent for to Court, and laid the Foundation of that Deliverance which the *Church of God* had from an Univerſal *Famine* by his means

I ſhall conclude this Hiſtory of *Joſeph* with one obſervation, that as he is Recorded to poſterity for a *Mirror of Chaſtity*, we don't find that he was ſo much as he tainted with *digamy or polygamy*, as his Father and Great Grand-Father were, whoſe Examples herein tho' they were Holy men he never followed, and this is the more Remarkable becauſe his Dignity and Power in the Land of *Egypt* furniſh'd him with all things neceſſary for *Pampering the Fleſh*, and afforded him an opportunity of keeping as many Wives and Concubines as he pleaſed, and yet we find he contented himſelf with one, by which alſo we may perceive that tho' a Pattern of Chaſtity, yet he accounted Lawfull Marriage and Procreation of Children no violation of it as the *Mad Popiſh Monks* would pretend to do.

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The next Inſtance we have of Divine Judgment upon Uncleanneſs is in the puniſhment inflicted upon *Reuben*, and prophetically foretold by his Father *Jacob* in his laſt words unto his Children, or in his laſt Will and Teſtament as ſome are pleaſed to call it. The Judgment pronounced againſt *Reuben* is this, *Unſtable as Water thou ſhalt not excell becauſe thou wenteſt up to thy Father's Bed, then defiled'ſt thou it, he went up to my Couch*, &c. Chronologers Reckon, that this was 40 years after *Reuben*'s Inceſt with his Father's Concubine *Bilhah*, and tho' *Reuben* had no doubt repented of his Crime and was thereupon pardon'd by God and his Father ſo as to be continued both in the Church and in his Father's Family, yet now his iniquity is called to remembrance by his dying Parent, who puts *Reuben* to ſhame afreſh before all his Brethren, and declares it to be the Will of God, that *Reuben* ſhould be deprived of his Birth-right becauſe of his Impurity, and that whereas being the Eldeſt Son he ought of right to have expected *the Prieſthood, Royalty, and Preeminence over his Brethren*; he is now told that he *ſhould not excell*, that is, he and his Poſterity ſhould neither be conſiderable for *Strength, Valour, nor Number*, and the cauſe is ſubjoyned becauſe he was Unſtable as Water and had defiled his Father's Bed, or had been acted by his Impetuous and Raging Luſt like an inundation of Water which over-flows its Banks and drowns, the Country,

try; and thus as *Esau* lost his Birth-right by one sort of Profanity, *Reuben* lost it by another; and as he had resembled an Inundation of Water for Fury and Instability, so God poured him out like Water, and made his state Unstable; and this Judgment was pronounced in the hearing of all his Brethren as the last and irrevocable Will of God and his Father; which, there's no reason to doubt, set it home with the greater pungency upon *Reuben*'s Soul; and especially because not only he himself, but his Posterity also was set up as a Monument of God's Judgment against Incontinence. There are some who fabulously assert, that *Jacob* being well vers'd in Astronomy, did read the destiny of his Sons in the Stars, where they will have the prognostication of all humane Events to be writ down as in a Book; but the Event hath verified that he was acted by a more infallible Author.

The next thing that offers it self to our Consideration is the Sentence pronounc'd against *Simeon* and *Levi*, who were Brethren to *Reuben* by *Leah*, joyned to *Jacob* as hath been formerly observed by Unlawfull Wedlock. —— And that which makes the Curse inflicted upon them fit for our Remark is this, *viz.* That it was occasioned by their Cruelty against the *Schechemites*, of which the Rape committed upon their Sister *Dinah* was the procuring Cause; so that it comes naturally to be taken notice of as one of the Judgments

which was the Conſequence of Luſt. The purport of their Sentence was, *That they ſhould be divided in* Jacob *and diſperſed in* Iſrael. A very proper puniſhment for thoſe who commit Crimes againſt the being of humane Society, to be ſcattered up and down upon the face of the Earth: And if we may give Credit to the Conjectures of the Learned, their Poſterity inherited their Fathers Cruelty; for the *Levites*, that is to ſay, the order of Prieſthood, and deſcendants of *Levi*, condemned Jeſus Chriſt; and *Judas* who betray'd him, being as they ſay, of the Tribe of *Simeon*, both thoſe Tribes had a hand in that Condemnation, which was the moſt cruel and unjuſt Sentence that ever was pronounced in the World.

The next thing which we find in the Sacred Records relating to our Subject is, That God to Teſtify his abhorrence of this ſin of Uncleanneſs, gives it as the 7th. precept to his peculiar People, *Iſrael*, that they ſhould not commit Adultery; under which Term, Uncleanneſs of every ſort is forbidden; and being the 7th. in order it would ſeem that the Divine Lawgiver did thereby intimate that they ſhould be as frequent and particular in the Remembrance of this precept as they were to be of ſanctifying every Seventh Day, which tho it were appointed for a reſt, yet they were hereby given to underſtand that they were not to ſpend this Day in Chambering and Wantonneſs, nor make it the principal Day of their impure Aſſignations as

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our Modern Debauchees do; and tho' this precept was promulgated from Mount *Sinai* with the ſame ſolemnity of Thunder and Lightning as the reſt of the Law was, yet God would have his people ſo punctual in the obſervation of it, that he added a further ſanction to it, by appointing particular puniſhments for the various manners of breaking it: as he that enticed and defil'd *Virgin* ſhould certainly take her to Wife; but if her Father would not conſent to it, the Perſon that defiled her ſhould pay her Doury; but if the *Virgin* were betrothed and defiled in any place where ſhe might have help upon crying out, then both Parties were to be put to death; but if the betrothed *Virgin* were ſurprized in the field, or where ſhe could not have help upon crying out, then the Man was only to ſuffer death, *Exod.* 22. 16. *Deut.* 22. *from* 14 *to the end*, but in caſe any Man were found lying with another Mans Wife, then both the offending Parties were to be ſtoned to Death; and if any Husband could prove that his Wife had plaid the Whore with another Man before his Marriage to her, ſhe was likewiſe to be ſtoned to death.——And as a further Evidence of God's deteſtation of Whoredom, it was appointed *Deut.* 23. 2. *That no Baſtard ſhould enter into the Congregation of the Lord, even to his tenth Generation*: Nay, ſo great was the care of the Divine Law-giver to have his ſelect People ſtrictly Chaſte and Continent, that he

orders them to provide againſt all occaſions of Laſciviouſneſs, or Incontinence in their very Apparel, and particularly in the 22. of *Deut.* and 12. he commands them to make Fringes upon the four Corners of their Garments, which ſome Commentators underſtand to be Points or Laces to faſten them ſo that their *Nakedneſs* might not be diſcovered on any occaſion, *Breeches not being then in uſe.* In that ſame Chapter Men are forbid to wear Womens Apparel, or Women Mens, leſt thereby there ſhould be an opportunity given to promiſcuous Luſts. By this, *Effeminate Fops* and Maſculine Virago's are alſo rebuk'd: Nay, Common Reaſon teaches us to deſpiſe and abhor ſuch Unnatural Monſters. A Poor Heathen Poet could ſay,

Quem præſtare poteſt mulier galeata pudorem
Quæ fugit à ſexu.

What Modeſty can we expect to ſee
In Women Armed like Soldiers Cap-a pee.

The Almighty is very particular in *Exodus*, *Leviticus*, and *Deuteronomy*, in enumerating the different ſorts of Uncleanneſs, which he would have his People to avoid, and after having forbid under ſevere Penalties thoſe more uſual methods of *Tranſgreſſing the Seventh Commandment*, he forbids Marriage within *ſuch and ſuch degrees of Conſanguinity*, lays reſtrictions upon the uſe of the

the Marriage-Bed it ſelf; and becauſe our nature is ſo deprav'd, that when Luſt has the Reins laid on its Neck, it puts Mankind upon the *ſearch of Unnatural Methods* to ſatisfy it, the Divine Goodneſs conſults our Welfare ſo much as to make thoſe things plainly appear to be ſinful to us by his prohibition, which Nature it ſelf at firſt Glance would have taught us to be ſo, if we did but make uſe of Common Reaſon: And therefore the *approaching to a Woman in her Uncleanneſs*; *and Beſtiality, or Unnatural Comixtion with Creatures of another kind*, Crimes which ought to have been Buried in perpetual Oblivion, whoſe very Names ſtrike Nature with fear and horrour, are expreſly forbid, and the very Brutes as well as the Man or Woman were ordered to be cut off for having ſuffered ſuch a tranſgreſſion of the Law of Nature; and that the People might take the more care to obſerve both thoſe poſitive and Negative precepts, he tells them that for ſuch Abominations the *Canaanites* were to be driven out before them and cut off.

It is alſo worth our Notice, that the Explanation of this *Seventh Commandment* is more at large ſet down in the Sacred Scriptures, than that of any other of the Commandments, and that the Law-giver knowing the Frailty of humane Nature, hath been particularly Carefull and Indulgent in the methods appointed for Preſervation of *Chaſtity*, as well as Juſt in the

methods for diſcovering and puniſhing Incontinence.

The Liberty allow'd the *Iſraelites* in their divorces and the privilege that a new Married Man had of not being obliged to go to War the firſt year, are ſufficient proofs of the Lenity of the Law-giver, and that no Perſon could pretend any Juſtifiable reaſon for their *Incontinence*. A years time for a Man and a Woman to cohabit was ſufficient to eſtabliſh their mutual Love, and to prevent that Lubricity of the fleſh which is diſcoverable upon firſt Marriage, and might endanger the Womans Chaſtity if too ſoon deprived of her Husband, and the Man's alſo if all of a ſudden taken from his Wife, eſpecially to follow a Military Employment, which generally abounds with Tentations to Incontinence, and many other Crimes—And anſwerable to this is the Command of the Apoſtle, *That the Husband ſhould pay all due benevolence to the Wife, and that they ſhould not defraud one another but with Conſent for a time leſt Satan tempt them for their Incontinence.*

Chaſtity was ſo ſtrictly enjoyned unto this ſelect people of God, that they were not only forbid to ſuffer any of their Daughters to be Whores, or any of their Sons to be Whore-Maſters, as ſome think the word which in our Tranſlation *Deut* 23. 17. is *Sodomites*, ought to be rendered, but all manner of immodeſty was ſtrictly forbid; and therefore if any Woman ſeeing her Husband

band and another Man a Quarrelling, should be so impudent in her Fury or Passion as to take the other Man by the *Secret Parts* to oblige him to forbear Quarrelling with her Husband, her hand was to be cut off without any pity, tho' every Man knows that a Pressure or Gripe in those parts would quickly Force her Husband's Antagonist to quit the Fray. —— And by much more reason would those Judges have Condemned Women who put their hands to those parts upon a *Lustful Account*.

The Trials appointed in the *Levitical Law* to find out whether the Jealousie of the Husband was well founded, was likewise admirably Accommodated for the Clearing of the Innocent, and condemning the Guilty. The *Tokens of Virginity* which the Learned tell us never failed in that Climate, were a Convincing proof of the Brides being a Maid or otherwise, and therefore the Linen in which the Bridegroom and she lay the *first night* was carefully kept by the Parents of the Bride, and taken from the Bed before proper Witnesses, as a security for their Daughters Honour. If the accusation were found false, the Husband was to be Chastis'd and Fin'd in an Hundred Shekels of Silver to the Father of the Damsel, and if it was found to be true, she was to be stoned to Death for having wrought folly in *Israel*; so that there's no doubt but this Custom had a mighty influence upon Parents to

watch carefully over their Daughters, and on the *Virgins* themſelves to preſerve their Chaſtity.

The Trial to find out whether a Woman had committed *Adultery* after Marriage, was yet more ſolemn and terrible, as may be ſeen in the 5th. of *Numbers*, from the 11th. to the 31ſt. Verſe. And ſeeing the effect of the bitter Water which the Woman was to drink on that occaſion, was altogether Supernatural, *viz.* to make her fruitful if Innocent, and her Belly to ſwell and Thigh to rot if guilty, it plainly demonſtrated that God himſelf was the *Patron of Chaſtity, and Revenger of Adultery*, and the Perſon found guilty upon this occaſion becoming a curſe among the people, it ſhews how odious and abominable that Crime then was in the Eyes of Man as well as in the Eyes of God; and there's no doubt but this had a very great influence upon Women to be *Loyal to their Husbands*, and careful to avoid giving 'em any occaſion of Jealouſie. It's probable that the *Trial of Adultery* by the Fiery *ordeal*, or laying ſo many hot Bars of Iron upon the ground, covering the Woman's Eyes, and making her go over them with her bare Feet, which ſhe burnt if Guilty, and came off without any hurt if Innocent, was an Apiſh Imitation of this ſolemn and ſevere *Jewiſh Trial*, as many other of the Popiſh Superſtitions are fooliſh and unwarrantable Imitations of the *Jewiſh* Ceremonies; but as they

they have not the Divine Institution for their Warrant, they come always short of the desired effect, and turn to the disgrace of the Inventers and Practitioners.

It also deserves our observation that the flux of the Natural Seed in Man, the menstrua in Women, and their ordinary purgations after Child-bearing, rendred them unfit for publick worship, and were accounted unclean. Nay even the very Lawful Act betwixt Man and Wife went under that denomination; because, as it is well observed by Divines, 'the Corruption of 'Nature is more apt to discover it self in 'that Lawfull act, than perhaps in any o-'ther, and because Original Corruption is 'Conveyed unto us in our first Conception 'by that very substance whereof we are 'made.

The next scriptural Instance that Occurs, is in the 25th. of *Numbers*, where we have an account that the *Moabites* and *Midianites* being afraid of the Children of *Israel*, the King of the *Moabites* sent for *Balaam*, a false Prophet and Enchanter, to Curse them, that he might the more easily prevail over them; but *Balaam* finding that it was not in his power to Curse those whom God had Blessed, gave them advice to send out their *Beautiful Women* among the *Israelites* to tempt them to Uncleanness; which if they could, he knew that it would render them odious in the sight of their Holy God, and bring down Judgments upon

upon them from the Almighty hand of *Jehovah*, who had given them ſuch Laws for the preſervation of their *Chaſtity* as diſtinguiſhed them from the polluted Nations of the Earth. We muſt take notice by the way, that the *Moabites* were the Deſcendants of *Lot*'s Inceſtuous Brood by one of his Daughters, and 'tis very probable that they lookt upon *promiſcuous Copulations* to be ſufficiently Authoriz'd by the unhappy ſlip of that Good man, which together with their zeal to ſave their Country, made them ready enough to proſtitute themſelves to the *Iſraelites*—And they notwithſtanding the prohibition and Laws of that God who had choſen them for his peculiar people, called them his firſt born, deſtroyed the *Egyptians* and *Amorites* for their ſakes, and as he told them himſelf, becauſe of ſuch pollutions, yet they, whom *Balaam*'s Magick could not Enchant, were ſo much bewitched with *Luſt* towards the Daughters of *Moab*, that they firſt committed Whoredom with them, and then committed Idolatry to pleaſe them; ſo eaſie and natural is *the tranſition from a wicked Life to a falſe Religion.*

This Lewd and Ungratefull Practice did quickly kindle the Anger of the Lord againſt them, which was no other way to be expiated but by the Death of thoſe who had been *Ring-Leaders of this Uncleanneſs and Idolatry*, and therefore God Commanded the Judges and Magiſtrates by the Mouth of his Servant *Moſes*, every one to

ſlay

ſlay thoſe Ring-Leaders and Heads of the people in their own Juriſdiction, who had polluted themſelves, and to hang them up againſt the Sun, in the face of which they had committed theſe Abominations; ſo that a *Thouſand* of thoſe profane Great men were hanged, as the Learned do compute, and *Twenty Three Thouſand of the Common people* were conſumed by the Plague for their Whoredom.

In this General Inſtance of Uncleanneſs there is one more particularly taken notice of by the Scripture, *viz.* That of *Zimri*, a Prince of the Tribe of *Simeon*, with *Cozbi* the Daughter of a Prince of *Midian*. By the reading it would ſeem that this man was ſo far beſotted with his *Luſtful Paſſion*, as neither to regard the Command of God for hanging up other Great men that were guilty of the like Crime, nor the hand of God which was gone out againſt the Common People, deſtroying thoſe by a burning Plague who juſt before were burning in their Luſts, but in the very heat of God's Anger, and while the Congregation were all in Tears for their Sins and Judgments, as if he would out-brave the wrath of God and inſult over the Calamities of the people, he brought his *Midianiſh Whore* in the ſight of *Moſes* and all the Congregation into his Tent, and as he made himſelf thus a *Remarkable Sinner*, the Lord did purſue him with as Remarkable a Judgment, by ſtirring up *Phinehas* to go beyond the ordinary bounds of his Vocation

Vocation and become Executioner of his Juſtice upon this *Luſtfull Gallant*, whom together with his Whore, he thruſt through with his Javelin; ſo that inſtead of ſending a Prieſt to give him abſolution, God Commiſſioned a Prieſt to be the Meſſenger of diſpatching him to everlaſting flames in the very mids of his own *Impure flames*; and while not only the names of Common Sinners, but even thoſe of other Great men who were hanged for the ſame Crimes, are buried in oblivion, the Name of this Prince and his Tribe are conveyed down to *Poſterity to perpetuate the Memory* of his Infamy; and this Remarkable Zeal of *Phinehas* was ſo well pleaſing to God, that the Plague amongſt the People did immediately ceaſe upon it.

It's an obſervation naturally deducible from this paſſage, that the Chief Magiſtrate ought to puniſh *Great Men* in an Exemplary manner for ſuch Great and Heinous Crimes as *Whoredom* and Idolatry. Here the great ones are hung up before the Sun, while Sinners of a lower rank are ſuffered to rot by a Common Contagion. From hence alſo we may obſerve, *That then a Reformation may have proſpect of Succeſs when Miniſters and Magiſtrates concur in it, as here* Phinehas *did with* Moſes.

The horrid advice of *Balaam* before-mentioned puts me in mind of the Counſel which Cardinal *Mazarine* is generally charged with as to *England*, viz. *That the beſt*

beſt way to make us Papiſts, was, to debauch our Morals, particularly by Whoredom. We find by the Inſtance juſt now related, that Uncleanneſs is a ſtrong attractive to Idolatry, and whether the Lewd Example of the Court which overſpread the Nation with Debauchery, did not very much promote the *Popiſh Intereſt* in former Reigns, and likewiſe lay the Foundation for that *Atheiſm*, *Deiſm*, and *Socinianiſm* which doth ſo much abound in this (now that the Debauchees cannot find their Account in Popery) let Experience teſtify.

If the *Advocates of Lechery* ſhould object, that the puniſhments abovementioned were inflicted upon the People becauſe of their Idolatry, and not upon the Account of their Infamous Commerce with the Daughters of *Midian*; it is eaſie to anſwer them that they were puniſh'd for both in Conjunction; and the Apoſtle in the firſt of *Corinthians*, 10. and 8. aſſigns their *Fornication* as the Cauſe of their Judgments; it being indeed the Original Cauſe, and as has been ſaid already, Whoredom and Idolatry have a Natural Tendency to one another, and therefore Cardinal *Mazarine*'s Receipt abovementioned for perverting Proteſtants to be Papiſts, may very well paſs with a *probatum eſt*.

There's one thing more to be taken notice of in this Inſtance, and that is, the Judgments which this Whoredom brought upon the *Midianites* as well as upon the Children of *Iſrael*. It is well enough known

that

that Corrupt Nature is prone enough to Revenge, and there's little reaſon to doubt but the *Iſraelites* were incens'd enough againſt thoſe of *Midian* for this Great Injury they had done them, yet the Almighty thought fit to whett their Revenge and Commanded them *to Vex the* Midianites *and Smite them, becauſe they vexed them with their Wiles, and beguil'd them in the matter of* Peor *and* Cozbi, that is by enticing them to Idolatry and Whoredom, *Peor* being the Mountain where the *Midianitiſh Baal* was worſhipped, for *Baal* was an Appellative Name to Heathen Idols, as *Mary* is to the Popiſh ones, but diſtinguiſh'd by the places where the moſt Famous Statues or Pictures of 'em were worſhiped, as our Lady of *Loretto*, Lady of *Prague*, *&c.* now a days.

So that here's a War declared againſt *Midian* with as good Authority and for as great and weighty Cauſes as ever any War was declared under Heav'n.

The Execution of which we have an account of in the 31. Chap. where it's recommended unto *Moſes* as the laſt Military Exploit that ever he was to perform to Avenge the Lord and the Children of *Iſrael* of the *Midianites*, which was accordingly done by an Army Contemptible for Number, *viz.* 12000 Men, who deſtroyed a Numerous People, Governed by 5 Kings, put all their Males to the edge of the Sword, their Kings not excepted, and amongſt the reſt *Balaam* the falſe Prophet was

was ſlain as a juſt reward for his pernicious Council, and ſo the Riches which he acquir'd and was ſo covetous of, that for the Lucre of 'em he would act contrary to God's Expreſs Command, became a prey to the *Iſraelites* againſt whom he had given ſuch Helliſh advice.

It is alſo obſervable that *Phinehas* who had formerly ſignalized his Zeal, is ſent along with the Troops, which was both a great Honour to him and an Encouragement to them as fighting under the Auſpices of Heaven, and had it been otherwiſe they could never poſſibly have Conquer'd ſuch a great People as the *Midianites* appear to have been 3 by the Number of the Women ſaved that had never known Man, *viz.* 32000, their Sheep which were 675000, their Beeves 72000, and Aſſes 61000; ſo that God powred Contempt upon that Effeminate Whoring Nation in deſtroying them by ſuch an Inconſiderable Number of men.

It's alſo to be obſerved that *Moſes* was very Angry with the Captains for having ſaved all the Women, and the reaſon given for it, is this, Becauſe they had enticed the Children of *Iſrael*, firſt to Whoredom and then to Idolatry; and therefore he Commanded every Woman who had known a Man to be deſtroyed, and thus thoſe Women who thought to have ſav'd their Country by Proſtituting themſelves, did thereby accelerate the deſtruction of themſelves and their Country too,

and

and the *Midianitiſh* Men who conſented to this Helliſh Stratagem of expoſing their Wives to ſave themſelves did thereby procure the ruin of both, and their Virgins became a prey to the Conquerors.

The juſt hatred of God againſt this *Impure Nation* appears likewiſe in this, that their Furniture, Gold, Silver, *&c.* was not to be made uſe of by the *Iſraelites* 'till purified by Fire and Water according to the nature of the thing; ſo abominable in the Eyes of God are *all thoſe things ſpotted with the Fleſh.*

There are ſome who make an exception to the truth of this Hiſtory of the Total deſtruction of the *Midianites*, becauſe they afterwards invaded *Iſrael* in great Multitudes in *Gideon*'s time, but the ſolution is eaſie; by the Total deſtruction may be meant that of the Generality; or ſome of them might eſcape to the Neighbouring Nations, and return again with Foreign Colonies to re inhabit their deſolate Country, which the *Iſraelites* were not to ſtay in, but preſs'd forward towards the Land of *Canaan*, and ſo the new Inhabitants aſſuming the Name of the Country might invade the *Iſraelites* in the days of *Gideon.*

We have ſeen the deſtruction of *Midian*, occaſioned by their Uncleanneſs, but that of the *Moabites* was reſpited for a while, becauſe they were the off-ſpring of *Lot*: Of ſuch advantage is it to be deſcended of Godly Parents, tho' in an illegal manner.

We

We have already considered Incestuous and Unlawfull Marriages, as they were forbidden to the *Israelites*, whom God would have distinguish'd from other Nations, not only in respect of the purity of their Morals, but even in their Apparel, Hair, and laudable Customs: as *Maimonides* and others think ſ: And we come now to consider those Incestuous Marriages and Promiscuous Copulations, as the Causes of the destruction of the *Egyptians*, amongst whom they had dwelt; and of the *Canaanites*, in whose Land they were to dwell, as it is particularly expressed in the 18th Chapter of *Leviticus*. It's true that all along in the Book of *Exodus* the Chief Crime of the *Egyptians* taken notice of, is, Oppression and Persecution; but, as we have said before, Persecution and Uncleanness are Generally Companions; and we find that the multiplication of the *Hebrews* was one great Cause of the Envy and Hatred of the *Egyptians* towards them, which being the usual Blessing and Reward of Chastity was a severe Reproof to the Lascivious *Egyptians*, which no doubt did heighten their Enmity to the Children of *Israel*. —And by the Prophet's Reproof in the 20. and 23. Chapters of *Ezekiel*, That *Israel* had plaid the Harlot in the days of her Youth, when she was in the Land of *Egypt*; there's reason to think, that too too many of the *Israelites* were infected with the corrupt Example of the *Egyptians*, who for their Promiscuous Venery are Compared to Asses

and Horſes, by the Prophet, in theſe words, *Whoſe Members are as the Members of Aſſes, and whoſe Iſſue is as the Iſſue of Horſes.* Hiſtorians tell us, That it was uſual amongſt the *Egyptians* for Brothers and Siſters to Marry together; and that they made a Statute for the Lawfulneſs of it, becauſe *Iſis* their Goddeſs was Married to her Brother *Oſiris.* Then ſeeing the *Iſraelites* had convers'd amongſt them 200 Years, and had not only ſeen but learned their Corrupt manners, and been witneſſes to all the plagues inflicted upon them on that Account, there could not be a more proper Caution given them, than to beware of their Practices.— It is alſo to be obſerved that the *Arabians*, amongſt whom the *Iſraelites* wandered, married none but their own Kindred; That the *Perſians* held it Lawfull for the Fathers to marry with their Daughters; and the *Parthians* accounted it no Crime for the Mothers to marry with their Sons; ſo much were thoſe *Eaſtern* Countries drowned in Uncleanneſs; whence it is plain that Whoredom was one of the principal Cauſes of their deſtruction. It's true, that in *Abraham*'s time it would ſeem that ſuch Inceſtuous Marriages were not Common amongſt the *Egyptians*, otherwiſe his advice to *Sara* to (ſay that ſhe was his Siſter) would have been no Argument to make the *Egyptians* conclude, that ſhe was not his Wife: But it is plain from Hiſtorians, that afterwards they grew more licentious. And thus

Ptolemey,

Ptolemy Philadelphus married his Sister *Arsinoe*, and *Soter* and *Philopater*, *Egyptian* Kings, did also marry their own Sisters: And it's a known Story of the *Persians*, that when *Cambyses* King of *Persia* had a mind to his youngest Sister, and ask'd his Judges whether there were any Law against it; they answered him, That they knew none, but that there was a Law, that the King's of *Persia* might do what they would——Then 'tis also known that the *Messagates*, *Troglodites*, *Brachmans*, and other *Eastern* People, allowed a Community of Wives, their Philosophers taught it, and *Crates* and *Cabades* Kings of *Persia*, made Laws for it.

Another of the Crimes forbidden to the *Israelites*, and which the *Canaanites*, and those *Eastern* People were guilty of, was, causing their Seed to pass through the fire to *Moloch*, by which some understand that in a most filthy manner they consecrated their Sperm or Seed to their Idol *Priapus*, as *Baal*'s Priest offered their Blood to their Idol, 1. *Kings* 18. and as the *Manichees* and *Gnosticks* mixed the Eucharist with humane Seed; tho' the Current of Interpreters carry it for making their Children pass through betwixt two fires, and sometimes offering them as a burnt-Sacrifice in Honour of their Idol.

They are also charged with *Sodomy*, or the Unnatural Lust of Men towards Men, to which they were given up by the Just Judgment of God as a due punishment for

their Idolatry. And at the diſſolution of the Monaſteries here in *England*, our Anti-Chriſtian Idolaters were found to have polluted themſelves in this manner; which Crime as it brought Hell upon the *Sodomites* before their time, (that is, brought Fire and Brimſtone upon them before they went off the Earth,) ſo this horrid Uncleanneſs of the *Monks* procur'd the diſſolution of the Monaſteries by *Henry* VIII. before their Religion was diſcharged out of the Nation.

The *Egyptians* and *Canaanites* are alſo charged with Beſtiality, their Men and Women having committed Confuſion with Beaſts, and thus *Paſiphae* is accuſed of having accompanied with a Bull, *Polyphantes* with a Bear, *Semiramis* with an Horſe, and the Women of *Mendis* in *Egypt* with Goats. — Nay if we may believe the Fables of the *Jews*, the falſe Prophet *Balaam*, who was ſlain amongſt the *Midianites*, was guilty of Beſtiality with his Aſs, which they fooliſhly collect from thoſe Words of the Beaſt, *viz. Am not I thine Aſs which thou haſt ridden upon*? It is alſo obſervable, that thoſe brutal Commixtions were puniſh'd by the Infamy of the Criminals, as well as by their deſtruction, for we read, that the Monſtrous Births have many times diſcovered thoſe Unnatural Crimes, and that ſometimes they have been betrayed by Heterogeneous tho perfect Births. And thus *Plutarch* tells us of a Boy begotten betwixt a Man and a Mare, and of a Girl betwixt

betwixt a Man and an Aſs——And *Olaus Magnus* mentions a Man begotten of a Woman by a Bear, who was thereupon called *Urſus*, and of whom many Great *Daniſh* Princes did afterwards deſcend—It's true that *Galen* denies that there can be any ſuch Generation of Mankind, but others maintain it upon this reaſon, *That the Partial Cauſe being more Noble prevails over the leſs Noble, as it is many times ſeen that a fair Woman hath brought forth a Black-a-moor.*

In fine the Land of *Canaan* being polluted by thoſe abominations, Vomited out her Inhabitants, the Poſterity of *Cham*, who did ſo impudently behold and revile his Fathers Nakedneſs, and is thought to have revived the Vitious manners of the old World in his Poſterity, the *Sodomites* and *Canaanites*, and thus we have an account of two more Great Nations deſtroyed by their Uncleanneſs, *viz.* the *Egyptians* and *Canaanites*, whoſe Practices the *Iſraelites* were Commanded to avoid, as they would not run the hazard of the ſame or greater Judgments.

The next Remarkable Inſtance we meet with in Scripture, is that of *Sampſon*, who having a mind to take one of the Daughters of the *Philiſtines* to Wife, for which ſome Commentators are of opinion that he had a particular Revelation, or at leaſt a Divine Inſtinct, ſhe proved unfaithfull to him, and as *Levi Ben Gerſon* alledges, the *Philiſtine* youths Committed Adulte-

ry with her, and by that means came to the knowledge of her Husbands Riddle: and this Interpretation he thinks to be favoured by *Sampſon*'s ſaying, *That if they had not Plowed with his Heifer they had not found out his Riddle*, but whether it were ſo or not, this is certain, that ſhe was guilty of the breach of Conjugal Fidelity, which iſſued in the deſtruction of her Family and People, that ſhe thought to avoid by this piece of Treachery. This is alſo certain, that ſhe afterwards defiled the Marriage Bed, when *Sampſon* went away from her in Anger, upon the Account of diſcovering his Riddle which makes *Levi Ben Gerſon*'s Accuſation ſo much the more probable, eſpecially if we conſider that ſhe was by her Father beſtowed upon *Sampſon*'s Companion, *viz.* one of thoſe that had accompanied him at the Marriage ſolemnity; which diſcovers the Looſneſſes of the *Philiſtines* in a very Emphatical manner, and made *Sampſon* a very Juſt inſtrument of Revenge upon 'em and perhaps the Fulſomeneſs and Cunning of their Crime was very aptly puniſhed by tying thoſe ſtinking and Cunning Creatures the Foxes tail to tail with Fire-brands betwixt them, by which they burnt the Corn-fields and Vineyards of the Crafty and Impure *Philiſtines*. The objection which ſome make againſt this Story, *viz.* That it was impoſſible to find ſo many Foxes, is frivolous; it's plain that thoſe Creatures were very Numerous in *Syria* and

Paleſtine

Paleſtine; and they are mentioned in the *Canticles* as ſpoilers of the Vines, for theſe Creatures are great admirers of Ripe Grapes; ſo that for ſuch an Extraordinary Perſon as *Sampſon* to catch ſuch a Number of Foxes where they did ſo much abound, was no hard matter; It's certain that they were the moſt proper of any Creature for his purpoſe, ſeeing they frequented the Corn-fields and Vineyards, and by Conſequence run ſtraight thither; whereas if he had made uſe of Dogs, they would have run to the Houſes where the People might eaſily have Quenched the Brands.

The next thing obſervable in this paſſage, is, the Juſt puniſhment which was inflicted upon *Sampſon*'s Treacherous wife, and her Father, *viz.* That the *Philiſtines* burnt them with fire, a very proper puniſhment for ſuch a Luſtfull Family as this appears to have been, both by *Sampſon*'s Wife's proving falſe to him, who was certainly able enough to perform his Conjugal duty, and alſo by her Father's inceſtuous offer of the younger Siſter to *Sampſon*, which ſhews that the fear of God was not in the Family: And this Villainous practice of their's did not only draw deſtruction upon themſelves, but on their polluted Country, and therefore this Revenge of deſtroying their Corn and Wine in the firſt place was very proper, idleneſs and fulneſs of Bread being great provocatives to Uncleanneſs, and the old ſaying is found to be true *ſine Baccho &*

Cerere friget Venus. Take away Corn and Wine and Lechery will ceaſe. But this was not all the puniſhment inflicted upon that Impure People, for he ſmote them hip and thigh where ever he met them, and ſhortly after killed a thouſand of 'em with the Jaw bone of an Aſs; and thus a Villainous People were cut off in an Ignominious manner, by the Jaw bone of one of the dulleſt and moſt deſpicable Beaſts.

The next Inſtance of Divine Wrath againſt Fornication is *Sampſon* himſelf, who tho' he had been the Executioner of Gods Juſtice upon the Impure *Philiſtines*, yet fell into the ſame Crime, and Repeated it to the eminent danger, and at laſt to the loſs of his Life: He was once Beſieged by the *Philiſtines* in *Gaza*, when he was with a Whore, and tho' God had not deſerted him then, ſo that he eſcaped them by his great ſtrength and carrying away the Gates on his Shoulders, yet he was ſo far from taking warning, that he becomes enamoured of the Strumpet *Delilah*, and was ſo much beſotted with his Luſt, that tho' ſhe had given him many demonſtrations of her Treacherous deſign to betray him into the hands of the *Philiſtines*, yet he could not reſcue himſelf from her ſnares, but at laſt became a Prey and Scorn to his Enemies, a Scandal and a Reproach to the People of God, and an occaſion of Triumph to Idolaters, who aſcrib'd their Conqueſt over him to their Idols, and put him in Priſon

Priſon in that ſame City where he firſt committed Uncleanneſs.

This is a ſecond Scriptural Inſtance of ſnares laid againſt the Church of God by Unclean Women, the firſt being by the *Midianites*, and the ſecond by the *Philiſtines*. which tho' they prov'd fatal to the People of God for a time, yet both of 'em ended in the deſtruction of the Contrivers and Abettors; for the *Midianites*, we have heard were Totally deſtroyed; and now we find that *Sampſon* deſtroyed more *Philiſtines* at his Death than he did during his Life, and thoſe the Lords or Chief of 'em too.

Nor is it unworthy our obſervation that the *Papiſts*, who attack'd the *Proteſtant Religion*, and endeavour'd to undermine it in *Charles* II's. time, by Court-Whores, and others; tho' they had ſucceſs for a while, yet their deſigns have turned to their own diſgrace, and come to nothing at laſt.

We proceed next to the Inſtance of the *Levites* Concubine and the Men of *Gibeah*. This Women having plaid the Harlot left her Husband, whoſe Anger ſhe dreaded, and went to her Father's Houſe in *Bethlehem Judah*. By the *Levitical* Law it was more odious in a Prieſt's Wife or Daughter to be an Whore than in another, and therefore 'tis probable that to avoid the ſhame and puniſhment due to her for her Crime, ſhe fled to her Father's Houſe; whither the good *Levite*, being willing to be reconciled goes to bring her home again, and being benighted

nighted in his return, would not lodge amongſt the Uncircumcis'd *Canaanites* in any of their Cities, but turns in to *Gibeah* of *Benjamin*, where he promis'd himſelf an Hoſpitable Reception and ſafe *Aſylum*, but to his ſorrow found it far otherwiſe, and inſtead of a *Zoar* met with a *Sodom*, the Wicked Inhabitants took no notice of this ſtranger, who was left deſtitute of a Lodging in their Streets, till a certain good old Man, who came from his work in the Evening, did Hoſpitably take him in and entertain him: But immediately after, thoſe Children of *Belial* beſet the Houſe, and offer'd the *Levite* the ſame Unnatural Indignity and Affront that the *Sodomites* offered to the Angels, who were *Lot*'s Gueſts; and this old Man took much the ſame method to divert their wicked purpoſe, that *Lot* did to divert that of the *Sodomites*. In fine, the poor *Levite* eſcap'd from having any violence done to his own Perſon, but his Concubine, whom he ſo entirely loved as to be reconciled to her after her having defiled his Bed, and for whoſe ſake it's probable among other Reaſons he would not lodge in any of the Heathen Towns in his way, was ſo unnaturally abuſed by thoſe Villainous Inhabitants of *Gibeah*, that ſhe died. The method which was hereupon followed by the *Levite* does ſufficiently diſcover his Reſentment of this affront, for taking her Corps, up, tho' he knew that ſhe was juſtly thus puniſhed by God for her former Uncleanneſs

neſs, ſo as her ſin was eaſie to be read in her Judgment, yet knowing alſo that the Inhabitants of *Gibeah* had committed an horrid and tremendous piece of wickedneſs, he divided his Concubine into twelve parts, and ſending them to the reſpective Tribes of *Iſrael* appeals to them whether any ſuch wickedneſs as the violation of a ſtrangers Chaſtity and Life had been perpetrated amongſt them ſince their coming out of *Egypt*, where their Forefathers had been ſtrangers, and therefore deſires them to Conſult what was fit to be done for the Expiation of that unheard of Crime. Thus this poor Womans Limbs were ſent about as ſo many Monument of her Infamy and Gods Juſt Judgments againſt her Adultery, and as ſo many Evidences of the profligate manners of the *Benjamites*. But tho' here was an end of her puniſhment, ſo was there not of theirs; for the whole Kingdom of *Iſrael* aſſembled againſt them, and the *Benjamites* being ſo wicked as not to puniſh the offenders at their Brethrens deſire, but to ſtand in their defence, the matter iſſued in a Civil War, which, tho' unfortunate at firſt to the *Iſraelites*, becauſe of their not having made due application unto God, and that they relied too much upon their own ſtrength, yet ended at laſt, almoſt in the utter deſtruction of the Tribe of *Benjamin*, who together with their Cities were deſtroyed; and they who had formerly been ſo Unhoſpitable to the poor *Levite*, are now forc'd to ſhelter themſelves in a Rock; and

they

they who had been ſo inhumane as to Raviſh another Man's Wife, had never a Woman left amongſt them propagate or continue their Name to poſterity; ſo bitter are the Fruits of Uncleanneſs in the reſult and digeſtion, how pleaſant ſoever they be to Corrupt nature in the Enjoyment and thus we have done with another Inſtance of a Peoples being ruined by Uncleanneſs, 25000 *Benjamites* being cut off for defending this horrid Villany, and the ſtain of their impurity indelibly fix'd upon them to all Poſterity.—The *Rabbins* according to their manner, aſſert many fabulous things concerning this paſſage, as, that 1000 of the *Benjamites* fled into *Europe* after this diſaſter, becauſe they found that their Brethren had ſworn their deſtruction, that they had killed all their Women and vowed they would give them none of their Daughters, which was like to put an end to their propagation; but their flying into *Europe* being contrary to the Text, it's not worth taking notice of, only this we may obſerve, that their Luſt and Uncleanneſs hurl'd them headlong from one Calamity to another; for after they had eſcap'd the Fury of the Sword, they were reduced to very pinching ſtraits being not only deprived of the Converſation of Women, which it's natural for all Men to deſire, but likewiſe deprived of their neceſſary aſſiſtance, without which Men cannot at all ſubſiſt, or if they do, its but very uncomfortably, and as if Divine

Juſtice

Justice would have them read their sin in their punishment: After all the endeavours that were us'd to supply them with Wives they were constrained because of their want of a sufficient Number to take Wives *per* force for themselves, to answer the Ends of Nature, who had by force taken away another Man's Wife to satisfy their Unnatural Lust.

The horrid Debauchery of *Eli*'s Sons who lay with the Women as they assembled at the door of the Tabernacle of the Congregation is one of the next Instances we meet with in the Sacred Scriptures; a Practice so foul in the Eyes of all mankind, that they can more easily bear with the House of God's being made a Den of Thieves and Robbers than a Den of Harlots; nay such Practices have been so much detested amongst the more refin'd Heathens, that tho' we read of *Eleusina Sacra*, which most Authors think to have been profane and Lascivious Rites, and tho' we read also of Temples and Groves dedicated to *Venus*, where Women prostituted themselves to all comers, yet we read likewise that the Temple of *Isis* was destroyed and his Priests dispersed for a Villainous Intrigue of Seducing and Debauching a Matron under the Notion of the God *Isis* having desired her Company.

The *Rabbins*, tho' the *Jews* be known to be a Lascivious Unclean People and much addicted to Polygamy and Whoredome, are so much ashamed of this Villainous practice

of

of *Eli*'s Sons,' that they endeavour by their Comments to have it thought that they did not Debauch the Women, but only by delaying their Sacrifice obliged them to ſleep or ſtay whole nights before the Door of the Tabernacle, or at furtheſt perſwaded them to lie with their own Husbands, if they were legally clean before they performed their Sacrifices. Thus *Levi Ben Gerſon* and others, but *Joſephus* the *Jewiſh* Hiſtorian owns plainly that they Debauch'd other Men's Wives, partly by Violence and partly by Bribery, and by that means rendered the Worſhip of the Lord Contemptible and brought Judgments upon themſelves and upon the whole people, for not long after, we find that they were ſlain in a Battle againſt the *Philiſtines* and the Ark of God which they had the charge of, was taken, as if God would ſuffer the ſymbol of his preſence to be amongſt the Impure and Uncircumciſed *Philiſtines* and kept by them, rather than it ſhould ſtay amongſt the Unclean *Iſraelites* who by their Religion were obliged to Purity and Chaſtity.

It has been hinted before that the Lechery and Uncleanneſs of the popiſh Clergy contributed to the diſſolution of their Monaſteries in *England* and elſewhere which, we ſhall touch upon again in it's proper place, but it may not be improper to take notice here, that *Socrates* gives us an Account, that private Confeſſion was aboliſht at *Conſtantinople* becauſe a certain Presbyter

ter to whom a Matron had Confeſſed her ſelf guilty of an heinous Offence, enjoined her to ſtay in the Church and apply her ſelf to Faſting and Prayer, under pretence of which ſhe was found to be naught with the Deacon; whereupon, *Nectarius* the Biſhop of *Conſtantinople* aboliſh'd that method of Confeſſion.

But to return again to *Eli*'s Sons, their puniſhment did not terminate in their own Perſons, but reach'd their Father, who, as *Joſephus* thinks wept continually after God had revealed to him that both his Sons ſhould be ſlain in one day, and the Scripture tells us, that he fell backward and broke his Neek upon the receipt of that fatal News. It reach'd alſo the Wife of one of 'em, who died upon the News of her Husband's death, and the Arks being taken; and it reach'd alſo their Poſterity who were for ever excluded from the Prieſts Office and had a perpetual Poverty entailed upon them, as a Curſe, and to make them the more ſenſible of the dignity, from whence they had fallen, they were condemned to be a ſort of ſlaves to the High-Prieſt of the ſucceeding Family, of whom they were to beg a morſel of Bread and Employment, ſo naturally does the Curſe of Poverty or of bringing a Man to a piece of Bread follow upon Whoredom and Uncleanneſs.

There are ſome other Inſtances of leſſer note, as *Sauls* forcing his Daughter *Michal*, after ſhe had been married to *David*,

to

to marry another Man, which was an act of Unncleaneſs and Tyranny too, and had no doubt, its influence amongſt others of that Prince's Tyrannical and Impious Acts to haſten ruin upon him.

The Inſtance of *Abner*'s going into *Rispah*, *Saul*'s Concubine, which Interpreters think he did in an Adulterous manner, and not by way of Lawfull Marriage, deſerves our Remark; for hereby *Saul* ſuffered in his Fame after his Death, and he who had compelled his Daughter to defile her Husband's Bed, had this Ignominy and puniſhment inflicted upon his Son, that he ſaw his Fathers Wife diſhonourably defiled, and *Abner*, who was guilty of that Villanous Action, took occaſion, becauſe of his Reproof, to Revolt from him and to transfer the Kingdom to *David*, and as he went about to effect it, fell into the ſnare which *Joab* had laid for him, and loſt his Life.

We come, in the next place to *David*'s Adultery with *Bathſheba*, a Crime, which hath many aggravations, to be committed by *David* a prophet who inſtructed others in the Law of God, and did ſo groſly break it himſelf, to be committed by *David*, a King who ought to have defended the Chaſtity of his Subject, and not to have violated it himſelf; to be Commited by *David* a holy Man, who did thereby expoſe Religion ro be ridicul'd, and laid a ſtumbling block before others, to commit the like Crime becauſe of his Example, then if we conſider the time, it was when his

his Generals and Army were expos'd to the Fury of their Enemy in a Siege, when he ought to have been more ſollicitous for the honour and dignity of his Crown and for the ſafety of his Subjects : Then if we conſider the Perſon, againſt whom this Crime was committed, we find it to be againſt a Brave, Valiant and Faithfull Friend and Subject, who would not indulge himſelf in his Pleaſures and Accommodations, while the Ark and People of the Lord abode in Tents ; tho' *David*, who was his Sovereign, allowed him, nay Commanded and Enticed him to do it, which heightned and aggravated the Crime of that Holy man, who acted herein Hypocritally and Scandalouſly to cover his Iniquity and gave occaſion to the *Iſraelites* to think that as for Perſonal Converſation they had made but a ſorry Exchange betwixt *Saul* and *David*, for we don't find that Tyrant accuſed of Perſonal Uncleanneſs. But the bloody part of the Scene is ſtill to be acted, *David* finding that he could not effect his deſign by Hypocriſy, hath recourſe to downright Violence and Murder, his Intrigue to make *Uriah* drunk, which he thought might provoke him to a deſire of his Wife, having miſcarried, he reſolves to cut him off by the Sword of the *Ammonites*, and that too, in a fraudulent manner by ordering him to be ſet in the front of the Battle, and commanding the Men to retire from him that he might be ſmitten : Nay, ſo eager was he to have this Poor Man's

life, in order to cover his own Uncleanneſs, that he was content to Sacrifice the Lives of many more of his Subjects, ſo that this could be but effected ; ſo natural is it for Uncleanneſs to be the Parent and occaſion of Murder.

The Crime is ſtill further aggravated if we conſider how deliberately it was committed, how long he continued without Repentance, and what a ſevere Judgment he gave againſt himſelf, when *Nathan* the Prophet propounded the Caſe to him by way of Parable. So much for *David*'s Crime ; we muſt now conſider that of *Bathſheba*, ſhe Waſh'd and Bath'd her ſelf in open view of the Palace, otherwiſe *David* could never have ſeen her from the Roof of his Houſe, which argues her to have been very Immodeſt, nor do we find that ſhe made any oppoſition to the propoſal when 'twas made to her, ſo little regard had ſhe either to the Law of God or her own and her Husbands Honour. It remains then that we come to the puniſhment inflicted upon both.

The Judgment pronounced by *Nathan* againſt *David*, was, That the Sword ſhould never depart from his Houſe, that the Lord would raiſe up evil againſt him out of his own Houſe, that he would take his Wives before his Eyes and give them unto his Neighbour, who ſhould lie with them in the ſight of the Sun, and that the Child which he had begot in Adultery, ſhould ſurely die, all which was exactly fullfilled,

ed, as we ſhall ſee in the following Inſtances.

The firſt part of the puniſhment inflicted, was the Death of the Child, and how near that went to *David*, may eaſily be perceived by his afflicting himſelf with faſting and lying all night upon the Earth while it was ſick, and there's no doubt but this part of the puniſhment reach'd *Bathſheba* as well as him, ſeeing 'tis reaſonable to ſuppoſe that the Death of a Child, for whom ſhe had broke through all ties, Divine and Humane, muſt go very near her.

The next part of the puniſhment diſplayed *David*'s Sin in Legible Characters, and brought an horrid Diſgrace upon his Family, *viz.* The Inceſt of his Son *Ammon* with his Daughter *Tamar*, the Story and Conſequence of which is as follows.

Tamar, being a fair Woman, *Ammon*, her Brother fell in Love with her, but knowing that ſhe was within the forbidden degrees of Conſanguinity; he found he could not Lawfully enjoy her. Before we proceed any further in the Hiſtory of this affair, it is proper to conſider, that this Damſel's Mother was *Maacha* Daughter to *Talmai* King of *Geſhur*: *Rabbi Kimchi* ſays, That *David* took this Lady Captive, and being himſelf Captivated with her Beauty, defil'd her and begot this *Tamar*, and that perſevering in his Love to *Maacha*, tho' a Heathen, he made her a *Proſelyte*, and did according as it is preſcri-

bed by the *Levitical* Law, *Deut.* 21. *viz.* Shav'd her Head and Eyebrows, cut her Nails, *&c.* and took her to Wife. *Lyranus* and ſome of the later *Rabbins* ſay, That when *Maacha* was taken, ſhe was with Child of this *Tamar* by another Husband, and this they think, favoured by her ſaying to *Amnon*? *Speak unto the King for he will not with-hold me from thee*: But Modern Interpreters do with more reaſon think that ſhe only ſaid this to put him off, for if they could have been married by Law, *Amnon* would not have pin'd for her, but have ſtraightway demanded her of the King, who was ſo indulgent to his Children, that he would never have refuſed it, if it could have been Lawfully Granted, and therefore *Amnon* knowing that this could not be done, he burned and conſumed away in his Unlawfull Love, which prevented his ſleep, diſordered his ſtomach, hindered his digeſtion and occaſioned a paleneſs in his Countenance, which made his Friend *Jonadab* to gueſs at his Malady and put him upon that fatal Intrigue to ſatisfy his Luſt, *viz.* To feign himſelf ſick, and to deſire of his Indulgent Father when he came to ſee him, that his Siſter *Tamar* might come and make him ſome Cakes, by which means he ſhould have an opportunity of ſatisfying his paſſion, and this being accordingly put in Execution, he raviſh'd her, and then his hatred to her became as exceſſive as ever his Love had been, ſo that tho it was his Intereſt to have concealed his

his Villainy both upon the Account of his Reputation and ſafety : His fury was ſo outragious that as he had forc'd her into his Bed, he forc'd her alſo out of his Chamber, which preſently divulg'd his own ſhame. The *Rabbins* according to their fabulous manner, alledge, that this hatred proceeded from the bitter Reproaches and Words which *Tamar* made uſe of againſt him during the Rape, or from his having hurt himſelf while he ſtruggled with her, but the more probable reaſon is that it proceeded from thoſe ſtings of Conſcience and that perturbation of mind which uſually attends ſuch Villainies - and thus *Nero* hated his Mother Mortally, and at laſt ordered her to be murdered after he had committed Inceſt with her, but in the Caſe of *Amnon* there was ſomething of a ſpecial Providence, God would have *David*'s ſin legible in his puniſhment, and therefore that the ſhame of his Children and Family ſhould be publick ? nay it's plain, that God deprived him of his ordinary ſagacity, when he ſo eaſily conſented to *Amnon*'s deſire of having his Siſter *Tamar* to bake him ſome Cakes, which was enough to Miniſter cauſe of ſuſpicion, that ſome wicked deſign lay conceal'd at bottom, and in like manner he was deprived of his ſagacity when about two years after he conſented to *Amnon*'s going to *Abſalom*'s Feaſt at the ſheering of his Sheep, for he might eaſily have conceived that his Daughter *Tamar* who remained deſolate in her

Brother *Abſalom*'s Houſe, kept the Memory of the indignity which *Amnon* had done to her freſh in *Abſalom*'s mind, and that *Abſalom* being an Ambitious Man might alſo be prompted to cut off *Amnon*, who was *David*'s Eldeſt Son, that he might make way for himſelf to ſucceed, but ſo God would have it, that his Judgments denounced upon *David*'s Houſe, becauſe of his Murder and Adultery, might be Executed; and therefore *Amnon* is not only ſuffered to go, but the reſt of the King's Sons ſo much deprived of their Reaſon and Courage, as, that they could not prevent this horrid Fratricide; and thus *Amnon*, whom *David* had ſpared out of a fond affection, tho' he ought to have died by the Law, was Juſtly cut off for his Inceſtuous Rape, and as *David*'s Uncleanneſs was puniſh'd by Inceſt betwixt his own Children, ſo his Murder is puniſh'd in that ſame manner by this Fratricide Committed by one of his Sons, upon another, which was an early preſage of *Abſalom's* uſurpation, by taking the Sword of Juſtice out of his Father's hand. This muſt without all doubt have been a very ſenſible affliction to *David*, to have one Son Murdered, and another obnoxious to loſe his Life by the Law for the ſaid Murder. It muſt needs alſo pierce him to the heart to hear the Reproaches of the wicked, who no doubt upbraided him with the Ungodly Lives of his Children and the want of Diſcipline in his Family.

But

But his affliction did not terminate here, being again reconciled to his Son *Abſalom* which his Unwarrantable indulgence made eaſie to be effected, this Unnatural Monſter by his Treachery and Flattery, ſtole away the hearts of the People from his Father, and then broke out into a formal Rebellion. That the People did ſo readily concur with him, is attributed to the perſwaſions of *Achitophel* and others, who expoſing *David*'s perſonal faults, as his Adultery with *Bathſheba*, his Murder of *Uriah*, ſparing his Inceſtuous Son *Amnon*, and dealing hardly with *Abſalom* for Executing Juſtice upon him; did mightily Incenſe them againſt him, and beſides theſe, we find, that *Abſalom* himſelf accus'd him of Male-Adminiſtration, and a neglect of Juſtice, which, by the Juſt Judgment of God, in order to the fullfilling of his threatning, That the Sword ſhould never depart from *David*'s Houſe, did ſo take, that he was in great danger of loſing his Crown, and it's worth our obſervation that the Perſon which occaſioned him ſo much trouble and diſgrace was his own Son by a Heathen Wife, with whom he had contracted Marriage out of a Luſtfull principle, as has been formerly taken notice of.

Abſalom, in the Courſe of his Rebellion, does alſo commit Inceſt with his Father's Concubines, by the Counſel of *Achitophel*, contrary to the poſitive Law of God, and thus was the threatning accompliſh'd up-

on *David*, of having his own Wives taken from him, and given to another, who ſhould humble them in the ſight of the Sun, and of all the People; and it is remarkable, that this Villainy was Acted upon the roof of the Kings Houſe, where he himſelf did firſt commit Adultery with *Bathſheba* in his Heart.——The reaſon of *Achitophel*'s giving this pernicious advice; was, that he might do what in him lay to make the breach between *David* and *Abſalom* Irreconcilable, that ſo he might never be called to an Account for aiding *Abſalom* in this Rebellion: and there are others, who ſay, that he had alſo a deſign of Revenge in it, for *David*'s having Debauch'd *Bathſheba*, who, it's probable, was this *Achitophel*'s Grand-Daughter.

As to *Abſalom*'s own part in this Villany, we have reaſon to think that he was thereunto prompted by Revenge and Luſt both. Revenge, becauſe his Father had not puniſh'd *Amnon* for his Rape upon *Tamar*, his Siſter; and Luſt, becauſe we find he was a Vain and Effeminate Perſon, and Exceſſively proud of his Beauty and Hair, which he nouriſhed ſo prodigiouſly, that at the end of the year, when he poll'd it, he uſually cut off about Two Hundred Shekells, which is computed at above ſix Pound *Averdupoize*.

The next thing which in Courſe we are to take notice of, is the puniſhment inflicted upon *Achitophel*, who gave this pernicious Counſel, and upon *Abſalom* who followed

lowed it: The former, tho' his Wicked advice as to the polluting of *David*'s Concubines was obey'd, yet finding his Counsel as to the Military part despised, took it so much to heart, that he thereupon became a deliberate *Felo de se*, and after having set his House in order, became the Executioner of a punishment upon himself, which ought to have been inflicted by the hands of others, as a Just reward for his having advised to the Commission of Capital Crimes. And thus fell *Achitophel* as a true Type of *Judas*.

As to *Absalom*, his punishment was very remarkable. His Father *David* against whom he had committed those Capital offences, was so strangely indulgent that he gave his Captains particular Charge to deal kindly with him for his sake; but behold the Event, that Unnatural Monster, whom the Indulgence of a Father would have spared, the Justice of Heav'n would not suffer to go unpunish'd, but armed the Trees of the Forest against him, so that his Hair being caught by the branch of an Oak, that in which he so much Gloried, became the means of his Ruin, and serv'd instead of a Rope to hang him up betwixt Heav'n and Earth, as a Monument of Divine Justice, and to shew that he was accursed; but that was not all, Divine Justice did so much Incense *Joab* against him that taking three Darts in his hand he soon dispatch'd him, so that he died more sorts of Deaths than one, as a Just reward for

for his Complicated Crimes. *R. Kimchi*'s Obſervations upon *Abſalom*'s Tragical *Exit*, are neither improper nor Unpleaſant, *Abſalom*, ſays he, was thruſt thro' the Heart with 3 Darts, 1. Becauſe he ſtole the King his Fathers heart; 2. Becauſe he ſtole the heart of the *Sanhedrim*, that is of the 200 Senators who went with him out of the ſimplicity of their hearts; and 3. Becauſe he ſtole the Hearts of all *Iſrael*. He might have added a 4th. that as his heart was ſtruck thro' with raging Luſt when he went in to his Fathers Concubines in the ſight of the Sun, ſo his Heart was now ſtruck thro' with Darts while he hung upon the Tree betwixt Heav'n and Earth.—The *Rabbi* has alſo another Remark, which is pertinent enough, *viz.* That as he inceſtuouſly polluted his Fathers ten Concubines, he was encompaſſed and ſlain by 10 of *Joab*'s Attendants, who threw him into a Pit, and raiſed a Great heap of Stones over him, ſo that as he liv'd he died, and was Buried in an Ignominious manner, notwithſtanding his having erected a Pillar, which Interpreters think was a Funeral Monument, reſembling the *Egyptian* Pyramids, that out of his Ambition he had prepar'd for himſelf in the Kings dale, or Valley where the Kings us'd to ſolemnize publick Plays and Horſe-Races. Thus did *Abſalom* die, and thus was *David* puniſh'd for his Murder and Adultery.

The

The opinion of the *Rabbins* that *Abſalom* was ſent to Hell, as ſoon as he died for his notorious Crimes is alſo Remarkable, as diſcovering their thoughts of what ſuch a Villainous Courſe of Life deſerved, but their fabulous conceit that *David* by his having ſeven times Ingeminated the Name of his Son, delivered him from the Seven-Fold Bars of Hell, and that by his repeating it the Eighth time he occaſioned his being brought into Paradiſe, is altogether Ridiculous.

The next thing that occurs to our Obſervation is the puniſhment inflicted by *David* upon his Inceſtuous Concubines, their lives were ſpared becauſe they were under a ſort of Conſtraint, yet ſeeing they were not altogether without fault, inaſmuch as there's no mention made of their having reſiſted or cried out, he condemned them to perpetual Widow-hood, and neither came near them himſelf, nor ſuffered them to enjoy the Company of any other Man, as they might probably have done had he given them a Bill of divorce. It's not unreaſonable to conjecture that *Abſalom*'s Beauty and the Authority which he had then uſurp'd might make them the more eaſily conſent to his Lewd Embraces, and therefore they are puniſh'd for their Incontinence by a perpetual deprivation of Man's Society. And thus *David* who violated the Chaſtity of another Man's Wife, is put under a neceſſity of partting with his own Wives, which no doubt was

was very cutting to him, for we muſt rationally ſuppoſe that he who was ſo indulgent a Father was as tender an Husband.

Tho' this Holy Mans ſin was pardoned both as to the puniſhment which he ought to have undergone according to the Law, and as to eternal Wrath, which he deſerved, yet we find that he had but very little reſpite from Temporal puniſhment, for *Abſalom*'s Rebellion was not quite extinguiſh'd till another ſprung out of its Aſhes. *Sheba* a *Benjamite* and Son of *Belial*, taking the opportunity of the Peoples Tumultuating Spirits, which were then in a ferment, not only by reaſon of the late Rebellion, but alſo becauſe the Tribe of *Judah* pretended to have a greater intereſt in *David* than the other Ten Tribes, ſounded the Trumpet to a new Rebellion, diſclaiming any Portion in *David*, or Inheritance in the Son of *Jeſſe*, and ſtraightway the Inconſtant *Iſraelites* followed him and abandoned their Lawfull King, whom God had anointed over them —— This *Sheba* is generally ſuppoſed to have been one of *Saul*'s Family, and a Man of Authority, and not only envy'd *David* upon *Saul*'s account, but deſigned to have uſurp'd the Crown for himſelf: That *Saul*'s Relations look'd upon *David* as being a bloody Man, and guilty of Tyranny and Cruelty towards that Family, appears plain from *Shimei*'s railing upon *David* in his diſtreſs, and perhaps his unjuſt Treatment of *Mephiboſheth* upon *Ziba*'s falſe accuſation, was improved

proved by them as a New Argument to incenſe the People againſt him, but in the mean time the Accompliſhment of *Nathan*'s Prophecy, That the Sword ſhould never depart from *David*'s Houſe, is herein very Remarkable, for we find him not only plagu'd with one Rebellion upon the back of another, but in the midſt of this Commotion, which made his Crown to totter, we find an Inteſtine diſcord in his own Family; he is Inſulted over by his own Siſter's Son *Joab* a Stern and Gallant General, who had the Love of the Soldiery, and Great Authority among the People and as *Joſephus* ſays, took him up ſo ſharply for his unſeaſonable and intemperate paſſion upon *Abſalom*'s Death, that he threatned if he did not give over his Mourning, to betray his Crown and Dignity. And now when the Forces were aſſembling to ſuppreſs *Sheba*'s Rebellion, *David* has this additional affliction added to all the reſt, that his Kinſman *Joab* did Treacherouſly Murder *Amaſa* whom *David* had appointed to be General in that Expedition, and tho' *Sheba* was quickly puniſh'd for this Execrable ſedition according to his demerit, yet the Citizens of *Abel-Beth-Maachah*, with whom there's no doubt but others concurr'd in their ſentiments, accus'd *David* as ſeeking to ſwallow up the Inheritance of the Lord, for marching his Army ſo Inconſiderately againſt the Town, and offering to ſtorm it without firſt ſummoning them to ſurrender the Rebel *Sheba* who had fled thither for Protection.

We

We find alſo in the ſecond Book of *Samuel*, that *David*, according to *Nathan*'s threatning, was viſited with diverſe External as well as Internal Wars. Here are diverſe Battles with the *Philiſtines* taken notice of, and in one of them *David* run a great risk of being kill'd, had he not been ſeaſonably reſcued by *Abiſhai*.

The laſt thing we meet with in this Book which any way relates to our purpoſe, is, That Interpreters think that the General Luxury and Diſſolution of manners which reigned amongſt the *Iſraelites* after ſo many Victories over their Enemies, and that Peace and Plenty was Reſtored to them was the Cauſe of God's ſtirring up *David* to Number the people, which occaſioned a Plague amongſt them, that like a deluge ſweept away 70000 of the people, ſo uſual is it for General Prophanity to be followed by General Judgments.

The firſt Book of *Kings* begins with an Account of a new Rebellion hatch'd againſt *David* by his Son *Adonijah*, Brother to *Abſalom*, which was another bitter effect of *David*'s Unlawful Marriage with *Maachah*, and likewiſe another Inſtance of the Accompliſhment of *Nathan*'s threatning, that the Sword ſhould not depart from his Houſe, ſo that he was diſturb'd as one may ſay in his laſt Minutes, with an Unnatural Rebellion by an Ungrateful Son, whom he had ſo tenderly Indulged, that he had not at any time diſpleaſed him; Nay, nor ſo much as reproved him. This young-

man as he was *Abſalom*'s Brother, did exactly tread in his ſteps, reſembled him both in Perſon and Manners, and had the like fatal *Exit*, which (tho' he was pardoned for his Rebellion) he drew upon himſelf by his Uncleanneſs in deſiring to Wife *Abiſhag* the *Shunamite*, who, as Interpreters think, was Married to his Father tho' he never knew her, becauſe of his Age, upon which Account *Solomon* cut him off. This is another Inſtance of the Tragical Effects of Unnatural Luſt.

The next that falls under our Notice is *Solomon* himſelf, of whom we have this Account, in the 11th. *Chap.* of 1 *Kings*, that he loved many ſtrange Women, together with the Daughter of *Pharaoh*, Women of the *Moabites*, *Ammonites*, *Edomites*, *Sidonians*, and *Hittites*; of the Nations concerning which the Lord ſaid unto the Children of *Iſrael*, *Ye ſhall not go in to them, neither ſhall they come in to you, for ſurely they will turn away your hearts after their Gods*: *Solomon* clave unto theſe in Love, and he had 700 Wives, Princeſſes, and three hundred Concubines; and his Wives turned away his heart after other Gods, when he was old, ſo that he went after *Aſhtaroth* the Goddeſs of the *Zidonians*, after *Milcom* the Abomination of the *Ammonites*, and built an high-place for *Chemoſh*, the Abomination of *Moab*, and for *Moloch* the Abomination of the Children of *Ammon*.

This

This is certainly one of the moſt ſurprizing Inſtances and greateſt Evidences of the miſchief that Raging Luſt brings upon Men, that is to be found either in Sacred or Profane Hiſtory. That *Solomon* the Wiſeſt of men ſhould be ſo far beſotted with Luſt, or to uſe a ſofter Term, Amorous Inclinations, to as tranſgreſs that Royal Law which forbid Kings to Multiply Wives to themſelves, and that other Law which forbid the Children of *Iſrael* to marry with ſuch and ſuch Nations; but yet more, that he ſhould be ſo exceſſive in Number which we find to be no leſs than 1000, whereof 700 were of Noble Extract or Princeſſes, and 300 of lower degree; and that which is ſtill more ſurprizing, that *Solomon* whom God call'd *Jedidiah* his beloved, and made him a Type ofChriſt, and to whom he had twice appeared in ſuch a ſolemn manner ſhould be ſo far overcome with the Inticements of thoſe Outlandiſh and Strange Women as to worſhip their Gods, and promote their Idolatry, when he was betwixt 50 and 60 years of Age, a time as one would think more proper for him to have been preparing for Death and Eternity, and Eſtabliſhing the true worſhip of God, for which he was the firſt that had built a Temple, than to be led away by ſuch youthfull Luſts and to build high places for the abominable Idols of the *Moabites*, *Zidonians*, *&c.* which Interpreters ſay, were Immodeſt Statues of *Priapus* and *Venus*, that were worſhiped

worshiped by the Incestuous off-spring of *Lot*, by his own Daughters. This is another Confirmation of what has been so often observed, that there is no such powerfull attractive to Idolatry and false Religion as an Impure Life.

The next thing we are to take notice of is the punishment inflicted upon *Solomon* and his Posterity for their Crimes, which we find to be, that the Lord was Angry with him, threatned to rend the Kingdom from him, and to give it to his Servant, and stir'd up Enemies against him both at home and abroad, as *Hadad*, the *Edomite*, *Rezon* the Son of *Eliada* and *Jeroboam* the Son of *Nebat*, who was made King by the Children of *Israel* when the Ten Tribes Revolted from *Rehoboam*, *Solomon*'s Son, as an accomplishment of this threatning.

It likewise deserves our Remark, that this foul defection of *Solomon* occasions a great dispute amongst Interpreters whether ever he recovered or not, because the Scripture is silent concerning it. *Gregory* the Great, *Theodoret*, *Prosper*, *Aquitanus*, *Beda Rabanus*, *Peter Martyr* and others, think that he was damn'd for it; and *Jerome*, *Ambrose*, *Isidore*, *Epiphanius*, *Crissus*, and others, think that God gave him Repentance, and that he wrote the Ecclesiastes after his Recovery. However this is plain that *Solomon*'s Lustfulness occasioned his Idolatry, and both together that Revolt of the *Israelites* from his Posterity, which is

not the only Inſtance that we ſhall meet with of Thrones being overturned by Uncleanneſs.

We ſhall alſo obſerve here once for all, that thoſe high Places and Groves, which in the time of *Jeroboam*, *Rehoboam*, and other Kings, the *Iſraelites* are accus'd of worſhipping their Idols in, were choſen as places fit for their purpoſe, not only upon the Account on which the Heathens choſe ſuch places, *viz.* Becauſe they thought them nearer the Heavens and the Heavenly Gods, as on the Contrary they worſhiped in Dens and Caves to the Infernal Gods; but becauſe there they had a greater Conveniency of fullfilling their Brutiſh Luſts, to which they were incited by the fulſome Statues of *Venus* and *Priapus*, which they had in thoſe places, and to whom they thought that was agreeable worſhip; and therefore it is that the Prophets do ſo often upbraid them with going a Whoring from the true God, and being lain with under every Green-Tree, and upon every High-Hill, *&c.* which was true in a Literal as well as Metaphorical and Spiritual Senſe, ſo inſeparable are Idolatry and Impurity; and here likewiſe we may obſerve once for all, That in all thoſe Captivities and publick Calamities which befell the People of God, Uncleanneſs and Idolatry concurr'd, as procuring Cauſes; of which we have a clear Proof in the 14th. of the 1ſt. Book of *Kings*, 23d. and 24th. Verſes, where, after they are accuſed of building

them

them high places, Images and Groves under every Green-Tree and upon every high Hill; it's ſtraightway ſubjoyned, that there were alſo *Sodomites* in the Land and they did according to all the Abominations of the Nations which the Lord, caſt out before the Children of *Iſrael*; ſo that Idolatry, Adultery and Unnatural Luſt, were productive of one another, it being Juſt with God to give up thoſe who did not like to retain him in their knowledge, to work all manner of Unncleanneſs with Greedineſs.

It's proper alſo to obſerve here, that as the Wicked Princes and Rulers erected thoſe Groves and high Places, ſo the good ones whenever they attempted a Reformation remov'd and broke them down, as in the Inſtances of *Jereboam*, *Aſa*, *Ahab*, *&c.*

The next Remarkable Inſtance is in *Jezebel*, who was an Harlot, Perſecuter, Idolater, and bloody Woman, thoſe ſins being ſo near a kin that they were many times found in one and the ſame ſubject, we find that ſhe was rather worſe then *Ahab* her Husband who ſold himſelf to do evil, and was more wicked than any King of *Iſrael* had been before him; but that which more particularly relates to our purpoſe is her Uncleanneſs and many Whoredoms wherewith ſhe is ſo plainly Charged by *Jehu*; The Judgment of God upon her for thoſe Crimes is very obſervable; ſhe ſeem'd to have ſo little ſenſe of approaching Ven-

geance, tho' ſhe had heard how *Jehu* cut off all *Ahab*'s Houſe, that as he was coming to the Pallace ſhe painted her ſelf in an Obſtinate and Whoriſh manner, as if ſhe were either reſolv'd to outbrave the Judgments of God and to die with Obſtinacy and Impenitence in that very ſin which haſtned wrath upon her; or that ſhe thought thereby to bewitch *Jehu*, and convert his Rage into an Amorous Paſſion; but behold the Event, he Commands her to be thrown headlong out at the Window, which being effected, that Body which ſhe had ſo much pampered and adorn'd, had the burial of an Aſs, *viz.* To be eaten up by Dogs, and thrown as dung upon the face of the Field, as had been threatned by the Prophet, a ſuitable *Exit* for ſuch a Vile and Abominable Life, which may ſerve as a dreadfull warning to our Painted Ladies.

Having thus run thro' all the principal old Teſtament Inſtances of Uncleanneſs and the Judgments inflicted upon thoſe that were guilty by God, from the Creation to the Captivity of *Iſrael*.

The next thing that offers it ſelf to our obſervation, is that paſſage in the 9th and 10th of *Ezra*, where, after the Reſtoration of the People: One of the General ſins which they lamented and reformed, was, their having taken ſtrange Wives, and liv'd a Looſe and Licentious life, according to the Abominations of the *Canaanites*, *Hittites*, *Perizzites*, *Jebuſites*, *Ammonites*,

monites, *Moabites*, *Egyptians* and *Amorites*, whom the Lord had deſtroyed for thoſe Crimes; and we find that the very Prieſts were polluted with this Contagion, ſo far had Luſt got the aſcendent over the Laws of God. But when they had been haraſs'd with Judgments and brought to ſet about a Reformation, then they willingly put away thoſe ſtrange Wives according to the Command of the Prophets on pain of Forfeiture and Excommunication. We find alſo that when *Nehemiah* came to Rebuild *Jeruſalem* and reform the *Jews*, he inſiſted upon their putting away of their ſtrange Wives, and chas'd away one of the Prieſts, becauſe he was Son-in-Law to *Sanballat* the *Horonite*; concerning which *Joſephus* tells us the following Story, viz. *That the Perſon thus chaſed away by* Nehemiah, *was* Manaſſes, *Brother to the High Prieſt* Jaddus, *who refuſing to put away this ſtrange Woman, was driven out of the Prieſthood, and thereupon going to his Father in-Law* Sanballat, *who was made Prince or Governour of* Samaria *by* Darius *the laſt King of the* Perſians, *he told him how he had been treated and thruſt from the Prieſthood by his Brother* Jaddus *or* Jaiada, (*whoſe Colleague he was*) *upon the account of his marriage; whereupon* Sanballat *encouraged him to retain his Wife, promiſing that he would take care that he ſhould not only enjoy the Prieſthood but alſo the Principality of the People, and that he would obtain leave from King* Darius *to build a Temple upon Mount* Gerizim, *which hangs over* Samaria, *and was much higher*

than the reſt of the Hills, and reſembled that of Mount Moriah *upon which the Temple of* Jeruſalem *ſtood; which deſign took ſo well, that all the* Jews *who had transgreſſed in the matter of ſtrange Wives followed this* Manaſſes, *and made him a ſtrong party.* Darius *in the mean time being overcome by* Alexander, *who was then Beſieging* Tyre, Sanballat *went thither, acknowledged* Alexander *for his Soveraign, and obtained leave from him to build the ſaid Temple, wherein his Son-in-Law* Manaſſes *officiated as High-Prieſt, and all ſuch as tranſgreſſed the Law at* Jeruſalem *fled to him for Protection, ſo that it became an Aſylum or Sanctuary for diſſolute Perſons.* This hightned the Enmity ſo much betwixt the *Jews* and *Samaritans*, that the former could never be reconciled to the latter, even after that Temple was demoliſh'd by *Hircanus* after 100 years ſtanding, and the *Samaritans* after the ſaid demolition, ſtill held the Mountain on which it ſtood Sacred, and hated thoſe who went to *Jeruſalem* to worſhip, as appears by the Woman of *Samaria*'s treatment of our Saviour, *Luke.* 9. 53. Where ſhe told him that their Fathers worſhipped in that Mountain, *&c.* The Obſervation which naturally reſults from this paſſage and makes it applicable to our purpoſe, is, that Luſt or Unlawfull Love to ſtrange Women does naturally turn away the heart from God and makes Men become eaſie Proſelytes to Idolatry or a falſe Religion.

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Having thus gone thro' all the material paſſages of the old Teſtament which have any reference to our Subject, it may not be improper to cloſe that part of our Hiſtory with *Solomon*'s Character of Lewd Women, Whoremongers, Whoredom, *&c.* of which he was the beſt able to give an account of any Man that ever liv'd, not only becauſe of the aſſiſtance of the Divine ſpirit which inſpired his Pen, but becauſe of his own Experience. In the ſecond of the *Proverbs* he tells us, That Wiſdom will deliver us from the Strange Woman, who flattereth with her words, forſaketh her Husband the guide of her youth, and forgetteth her Marriage Vows, the Covenant of her God, her Houſe inclineth unto death, and her Paths unto the dead; that is, lead both to Temporal and Eternal deſtruction, none that go unto her return again, neither take they hold of the Paths of Life; That is, few who haunt the Society of ſuch Women do ever find Grace to repent of it, or to betake themſelves again to a chaſte Life.

In his 5th. Chapter he purſues her Character thus, *That her Lips drop as an Hony-Comb, and her Mouth is ſmoother than oil; but her end is bitter as Wormwood, ſharp as a two edged Sword, her feet go down to death, her Steps take hold on Hell, her ways are moveable, that thou canſt not know them*; That is ſometimes fawning and ſometimes frowning as ſhe thinks ſhe can beſt work upon the humours of her Lovers: and there-

fore he adviſes to remove far from her and not to come nigh her Houſe, Leſt we give our honour unto others and our years unto the cruel; that is, leſt we Sacrifice our Reputation and Strength to Harlots, who are cruel both in Principles and Practiſes. He adds as further ill Conſequences of following Whores. Leſt ſtrangers be filled with thy Wealth, and thy Labours be in the Houſe of a ſtranger, and thou mourn at the laſt, when thy Fleſh and thy Body are conſumed. Then he Exhorts to Conjugal Love and Chaſtity in the following manner, Drink Waters out of thine own Ciſtern, *i. e.* Content thy ſelf with thine own Wife: Let thy Fountain be bleſſed, and rejoice with the Wife of thy youth. Let her be as the loving Hind and the pleaſant Roe; let her Breaſts ſatisfy thee at all times, and be thou Raviſh'd always with her love. Then he concludes with an Expoſtulation againſt Whoredom, from the miſchiefs which attend it, thus? *Why wilt thou be raviſh'd with a ſtrange Woman, and embrace the Boſom of a ſtranger; for the ways of Man are before the Eyes of the Lord, he pondereth all his goings: his own Iniquities ſhall take the wicked himſelf, and he ſhall be holden with the Cords of his Sins, he ſhall die without inſtruction, and in the Greatneſs of his Folly, he ſhall go aſtray.* That is, he is ſo enſnared by his Luſts, that thro' his prodigious folly and madneſs he ſhall run on to eternal deſtruction, without repenting for his ſins as perhaps he purpoſed to do.

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In the 6th Chapter he purſues his Exhortation to Chaſtity by further Arguments from the miſchievous Conſequences of Whoredom. Thus, *Keep thee from the evil Woman, from the flattery of the Tongue of a ſtrange Woman, Luſt not after her Beauty in thine heart, neither let her take thee with her Eye-lids, for by means of a Whorish Woman a Man is brought to a piece of Bread and the Adultreſs will hunt for the precious Life*, that is, draws men to ſuch Courſes as deſtroys both their ſubſtance and health. He goes on thus, That whoſoever toucheth his Neighbours Wife ſhall not be Innocent *i. e.* ſhall not be free from guilt, ſhame and puniſhment.———He adds, *That whoſo commits Adultery with a Woman lacketh underſtanding, and deſtroyeth his own Soul: a Wound and Dishonour shall he get, and his Reproach shall not be wiped away.*

In the 7th. Chapter he gives a parabolical Repreſentation of Whoring, thus, *At the Window of my Houſe I look'd thro' my Caſement, and behold among the ſimple ones a young man void of underſtanding, paſſing thro' the Street near her Corner, and he went the way to her Houſe, in the twi-light, in the Evening, in the black and dark Night: And behold there met him a Woman, with the attire of an Harlot, and ſubtil of Heart. She is loud and ſtubborn, her feet abide not in her Houſe. Now ſhe is without, now in the Streets, and lieth in wait at every Corner. So ſhe caught him and kiſs'd him, and with an Impudent face ſaid unto him, I have Peace-offerings*

ferings with me, this day have I paid my vows (or I have been at Church at Prayers:) *Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee. I have deck'd my Bed with Coverings of Tapſtery, with Carved Works, with fine Linen of* Egypt, &c. *He goeth after her ſtraightway as an Ox goeth to the Slaughter, or, as a Fool to the Correction of the Stocks, till a Dart ſtrike thro' his Liver, as a Bird haſteth to the Snare and knoweth not that 'tis for his Life.*—— Then he adds, *ſhe hath caſt down many wounded,* Yea many ſtrong Men have been ſlain by her; of which he was a ſad inſtance himſelf, for tho' he was the ſtrongeſt Man in the World for Underſtanding and Abilities, yet he was very near ruin'd by ſtrange Women.

In the 9th Chap. he calls the Whore, a Fooliſh, Clamorous, Simple, Ignorant, Woman, and deſcribes her Practice thus, *That ſhe ſits at the Door of her Houſe, on a ſeat in the high or noted places of the City, to call paſſengers who go right on their ways*; That is who are going about their buſineſs and mind no ſuch things. Then he deſcribes her Gueſts to be ſimple, and thoſe that want underſtanding: And ſuch as know not that they are in the depths of Hell; Had the Royal Author lived in our days the Wits of this Age would no doubt have call'd him a Canting Coxcomb, and if the Dignity of his Scepter had not ſet him above it, to be ſure they would have demanded ſatisfaction of him; but he underſtood

derſtood himſelf better, and knew that Whoring which deſtroyeth Kings as he expreſſeth it in the 30th Chapter of the *Proverbs*, could be no leſs fatal to Fops. He had given his heart to know madneſs and folly as much as any of 'em, and was not aſham'd to declare that he found it to be ſuch, and therefore Repented of it.

It has been obſerved before that bodily Uncleanneſs as well as Idolatry, had a great ſhare in Provoking God to give the People of *Iſrael* and *Judah* upto Captivity and other publick Calamities, which appears plain to any Man that will but peruſe the Prophets, and particularly *Jeremy*, who Propheſied both before and after they were carried Captives into *Babylon*, *viz.* In the days of *Zedekiah*, *&c.* In the third Chapter of his Prophecy he bids them lift up their Eyes unto the high places, and ſee where they had not been lain with, and charges them with polluting the Land by their Whoredoms and Wickedneſs. In the 5th. Chap. God charges them with committing Adultery, aſſembling themſelves by Troops in the Harlots Houſes, after they had been fed to the full, and that they were as fed Horſes in the morning every one Neighing after his Neighbours Wife; The very Practice of our City Beaus and modern Gallants, and as a Juſt reward for ſuch Wickedneſs, the Lord ſays, *Shall I not viſit for theſe things, and ſhall not my Soul be avenged on ſuch a Nation*

on as this. And the Judgments denounced againſt them, are, *That a Lyon out of the Foreſt ſhould ſlay them, and a Wolf of the Evening ſhould ſpoil them, a Leopard ſhould watch over their Cities, and every one that went out thence ſhould be torn in pieces*, meaning that they ſhould be deſtroyed by *Nebuchadnezzar*, a Potent, Gredy, Watchfull and Cunning Enemy.——He further tells them that he would bring a Nation upon them from afar, whoſe Language they did not underſtand, who ſhould eat up their Harveſt and their Bread, which their Sons and Daughters ſhould have eaten; their Flocks and their Herds, their Vines and their Fig-Trees, and impoveriſh their fenced Cities.--In the 6th. Chapter, he purſues his threatnings, telling them, That their Houſes ſhould be turned unto others, with their Fields and Wives together, as a Juſt Judgment for their having defil'd other Mens Wives; and that the Nations which were to come againſt them ſhould lay hold on Bow and Spear, be Cruel and ſhew no Mercy. May God avert ſuch Judgments from *England* which does ſo well deſerve it, becauſe of the pollutions of her Inhabitants.

In the 23d. Chap. the Prophet Complains, that the Land is full of Adulterers, *and becauſe of ſwearing the Land mourneth*, the breach of the 3d. and 7th. Commandment go uſually together, as is to be ſeen in the Dammees and Debauchees of our days. In the 14th. Verſe of that ſame

Chapter

Chapter, he says, I have seen also in the Prophets of *Jerusalem* an horrible thing, they commit Adultery, and walk in lyes; they strengthen also the hands of evil doers, that none doth return from his wickedness; They are all of 'em unto me as *Sodom*, and the Inhabitants thereof as *Gomorrah*. — And afterwards he adds, *For from the Prophets of* Jerusalem *is Profaneness gone forth into all the Land*; And would to God that none of our Clergy did pollute themselves with the reigning sins of the times, nor encourage the wickedness of others by their Licentious Doctrine and loose Lives; but certainly when profanity is arriv'd to that heighth we have reason to fear that such Judgments as destroyed the Nation of the *Jews* lie in wait for us.

It remains, that we take notice of the Accomplishment of those dreadfull threatnings which were exactly fullfilled by the carrying away of King *Zedekiah* and the People into Captivity, the slaying of his Sons before his Eyes, and putting all the Nobles to Death after which the City was burnt with fire, the People dispers'd, and such of them as endeavoured to resetle themselves were broke in pieces by Intestine divisions. And *Zedekiah* and *Ahab* two lying Prophets, who endeavoured to perswade the people that what *Jeremiah* Propheſied against them should not come to pass, and hardened the people by their profligate Example of committing Adultery with their Neighbours Wives, were thro' the

the Juſt Judgment of God burnt in the fire by *Nebuchadnezzar*, and the Memory of their Crime and Puniſhment was perpetuated to Poſterity by this Curſe among the *Jews* : *The Lord make thee like* Zedekiah *and like* Ahab *whom the K. of* Babylon *roaſted in the fire*; So that the fire of their Impure Luſt was puniſhed by a more ſevere puniſhment than that of a fiery Ordeal, for as St. *Jerome* thinks, they were fried and ſo burnt to death by degrees, as they had from time to time burnt in their Uncleanneſs. Thus we have another Inſtance of a Great and Mighty People ruined by Whoredom, and how great their Ruin and Calamity was will ſpeedily appear to any one that reads the *Lamentations*.

It likewiſe deſerves our obſervation that the *Babylonians*, the Inſtruments in the hands of God for puniſhing *Iſrael*, were brought to ruin themſelves, and one of the principal Cauſes aſſigned for the ſame is, *That they grew fat as the Heifer at Graſs, and bellow'd as Bulls*, Jer. 50. which *Calvin* and other Interpreters underſtand to be a parallel phraſe to that of *Neighing after their Neighbours Wives*. The Judgments threatned upon *Babylon* in this Chapter we find to be exactly fullfilled, and at a time too as *Daniel* gives us an account when their King *Belshazzar* was rioting and feaſting with his Princes, his Wives and his Concubines, and profanely drinking out of the holy Veſſels which were brought from the Houſe of God at *Jeruſalem*.

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It has been formerly obſerved that *Nimrod* the Tyrant laid the Foundation of this Monarchy, when the World began to degenerate again after the flood, and to immerſe themſelves in all manner of ſenſualities, and therefore the *Greeks* according to *Bochart* in his *Canaan* Lib. 1. Cap. 2. Confound *Nimrod* with *Bacchus*.

The Story of *Semiramis* Queen of *Babylon*, and the diſſolute Manners of that People during her Reign is well enough known. She was a Warlike Princeſs, and during her Regency in the Minority of her ſon ſhe Enlarged her Husbands Conqueſts on the one hand as far as *Æthiopia*, and on the other as far as *India*, having firſt ſubdued *Media*, *Libya*, and *Egypt*: ſhe likewiſe built a Magnificent Tomb to the Memory of *Ninus* her Husband, finiſhed the City of *Babylon*, ſurrounded it with thoſe Walls, and cauſed thoſe Gardens to be made on the Top of her Palaces which made them the wonder of the World. But ſhe Tarniſhed all her Glory by her Brutiſh Luſt, it being recorded of her that ſhe tempted the handſomeſt of her Soldiers to lie with her, and having ſatisfyed her Luſt cauſed them to be murdered, and to make them amends raiſed Stately Tombs, over their Graves; at laſt ſhe was ſo far tranſported by her raging Luſt, that ſhe became enamoured of her own Son, who as a Juſt Judgment from God ſlew her, as ſhe tempted him to commit Inceſt with her, as is related by *Juſtin*, *Diodorus Siculus*, and Others.

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All Hiſtorians who write of the *Ba'y-lonians* agree, that they were a very Luxurious People, and it is not at all to be doubted but their Luxury and Laſciviouſneſs as it drew down the Judgments of God upon them, ſo it rendred them Effeminate, and made them an eaſie Conqueſt to others, after they had Conquer'd ſo many Nations themſelves. The Extent of this City was prodigious, being as *Heylin* ſays 46 *English* Miles in Compaſs —— *Ariſtotle* ſays, That it was rather a Country than a City, and that when it was ſurprized by the *Medes* and *Perſians*, it was three days before the Inhabitants of the furthieſt parts were aware of it. It's Walls were of Brick cemented with Bitumen, 32 Foot thick, 50 Cubits high, and defended by Towers 10 Foot higher. The River *Euphrates* run thro' the middle of it, and the Walls were encompaſſed by deep Ditches It had a Caſtle 20 Furlongs in Circuit, environ'd with Towers 30 Foot in the Ground and 80 above it; yet all this ſtrength could not ſecure it againſt thoſe Judgments which purſued the people for their Luxury and Uncleanneſs, for the *Perſians* having drained the Channel of *Euphrates* by cutting many deep Channels on the Banks of it, march'd into the City and ſurpriz'd it, while *Belshazzar* and his Lords who ſhould have taken care of the defence of it, were profanely Carouſing with their Wives and Concubines. And to make the Judgment ſo much the more Remarkable,

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they were terrified by the prodigy of a hand writing upon the Wall, which made *Belshazzar*'s knees ſmite together for fear, and foretold the impending Fate of himſelf and his Gueſts, and the deſtruction of his Kingdom. It is worth our obſervation, that this Famous City, the wonder and the Metropolis of the World, ſo Beautiful and Commodiouſly ſituated, ſhould, for the Luxury and other Crimes of the Inhabitants, be turned into a Wilderneſs by the juſt Judgment of God, when according to the ordinary Methods of Men, it might be ſuppoſed that the Conquerors would have taken all imaginable care to preſerve ſuch an Important City for their own Glory and Profit; but it decay'd Gradually, till at laſt it came to be turned into a Park for Hunting by the Kings of *Perſia*; ſo that in that very place where the Impure *Babylonians* had been ſo much guilty of Whore-Hunting, their Conquerors took their pleaſure to Hunt Beaſts of a far more harmleſs Nature.

We have ſeen that Uncleanneſs had a great influence in occaſioning the Captivity of *Iſrael*, and alſo in bringing down thoſe Judgments upon *Babylon*, which ended in the total deſtruction of that Famous City and Empire.—In the leſſer Prophets, we have alſo an Account of the deſtruction of *Ninive*, a Great and Mighty City, and ſometimes Capital of the *Aſſyrian* Empire, becauſe of the multitude of her Whoredoms, *Nahum* 3. 4. It's true that ſome

tare of opinion that by the Whoredoms here mentioned, are chiefly meant their Political Tricks to engage people to ſubmit to their Yoke, and Worſhip their Idols; yet it was well known that all thoſe Eaſtern Nations were very much addicted to bodily Uncleanneſs; and as we have obſerved before the *Aſſyrians* became very Effeminate under the Reign of *Semiramis*, *&c.* And it's plain from moſt of the Inſtances we have already given, that Adultery and Idolatry went uſually hand in hand; it's alſo to be obſerved, that this deſtruction of *Ninive* is by Chronologers agreed to have preceeded that of *Babylon*, for though *Nahum* in order of the Bible, be placed among the laſt of the Prophets, yet according to *Joſephus*, *Antic. Lib.* 9 *Cap.* 11. he Propheſied in the days of *Jotham* King of the *Jews*, and the Accompliſhment of this Propheſie upon *Ninive* happened about 115 years after.

We have done with the old Teſtament Hiſtory of the *Jews*, ſo that we muſt come next to *Joſephus*, who is favourable enough to his Countrymen in reſpect of their Uncleanneſs, as particularly in the Inſtance of the *Midianitiſh* Women, with whom he alledges they contracted Marriages, and ſays expreſly, That *Zimri* and *Cosbi* were Married, whereas the Scripture accuſes them of down-right Impetuous Luſt; neither does this Hiſtorian Tax the Patriarchs for their Polygamy, which perhaps might be occaſioned by his being

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a Phariſee, who as it appears by our Saviours Arguments with ſome of that Sect upon the ſubject of Divorce had no Juſt Notions of thoſe things—— And therefore it is not to be wondered at that *Joſephus* takes ſo little notice of the failings of his Countrymen as to this matter,— Yet ſome ſuch Inſtances he has tranſmitted to Poſterity, and the firſt that we meet with for our purpoſe, is that of *Archelaus* King of the *Jews*, *Herod* the Great's Son, who Married *Glaphyra* that had been his Brother *Alexander*'s Wife, concerning which, he tells us this Remarkable Story, *That* Archelaus *upon the ſight of this* Glaphyra *who was Daughter to* Archelaus *King of* Cappadocia, *was ſo inflamed with love to her, that he preſently Divorced his Wife* Mariamne *and Married her, but ſoon after ſhe came to* Judea, *ſhe dreamt that ſhe ſaw* Alexander *her firſt Husband ſtanding before and accoſting her in this manner*, viz. *It had been enough for thee to have Married the King of* Libya, *but not contented therewith, thou comeſt again to mine Houſe, Greedy of a third Husband, and which is worſt of all, art now Married to my own Brother. I will not conceal nor diſſemble this Injury that thou doeſt me, but I will recover thee againſt thy will and ſhe ſcarcely liv'd two days; after ſhe had related this dream to her Friends*; ſo much for her puniſhment. Then as to *Archelaus* who had been guilty of this Adultery and Inceſt, he himſelf was ſent for to *Rome* upon an Accuſation of the *Samaritans* who ſent Ambaſſadors againſt

him to *Cæſar*—and thereupon the Emperor baniſht him to *Vienne* in *France*, and confiſcated all his Goods, of which puniſhments he was alſo forewarned by a Dream, and five days after the Interpretation of it, was ſent for by *Cæſar* as above.

It is alſo obſervable and not at all Foreign to our purpoſe, that though *Joſephus* does not accuſe *Herod* the Great of Whoredom, but ſeems rather to commend his Chaſtity in that he held out againſt the Charms and Sollicitations of that Infamous Wanton *Cleopatra*, yet he tells us, that *Herod* had nine Wives at a time, and doted ſo Impotently upon his Wife *Mariamne*, that when he was ſent for to *Rome* and had ſome reaſons to think that he ſhou'd never return thence alive, he gave orders to his Brother-in-Law *Joſeph* to put *Mariamne* to Death, as ſoon as he ſhould hear that he was dead, being unwilling that any Man ſhould enjoy her after his death; and becauſe *Joſeph* diſcovered this Secret to *Mariamne*, *Herod* became Jealous of an Unlawful Intimacy betwixt his Brother-in-Law and her, eſpecially being influenced to believe ſome ſuch thing by the Inſinuations of his Siſter *Salome*, *Joſeph*'s Wife, who accuſed her Husband of being too Familiar with *Mariamne*. Whether there was any truth in the accuſation or not, or whether it was meer malice; yet this is certain, that *Marianne* was at laſt put to death by her Husband, and by her own Mother charged with Diſloyalty to him, and after

after her death *Herod* had ſo little Government of his paſſion for her, that he would frequently call for her as if ſhe had been alive. Then as to his own puniſhment *Joſephus* tells us that he was cut off by a moſt loathſome diſeaſe, Worms having bred in his private Parts, which cauſed inſupportable pains, an Intolerable Stench and a Troubleſome Priapiſm, which was a very ſuitable puniſhment for his Incontinence in having nine Wives at a time, tho' it ſhould be granted that he was chargeable with no other Acts of Unchaſtity.

We come now to the Apocryphal ſtories of *Judeth* and *Suſanna*, which tho' we believe they are ſuch as may properly be called apocryphal, ſeeing *Joſephus* the *Jewiſh* Hiſtorian takes no notice of either, yet allowing them to be Fables, the Moral is good, and therefore we ſhall allow them a place here.

The firſt is that of *Judith*, who according to the Author of her Book was a Rich and a Pious Widow, of a Comely Perſonage and Beautiful Countenance, and finding her City of *Bethulia* cloſely Beſieged by the *Aſſyrians*, and their Water cut off, which made the Governours to promiſe a ſurrender in five days if relief did not come in that time, ſhe deckt her ſelf with her Richeſt and fineſt Ornaments, and pretending to be fled from *Bethulia*, becauſe ſhe knew it would fall into the hands of the *Aſſyrians*, and likewiſe to put *Olo-*

ſernes in a way to make an eaſie Conqueſt of the *Jews*, ſhe Charmed him by her Beauty, inſomuch that becoming enamoured of her, which was her deſign, he was ſo far beſotted, that having drunk to exceſs becauſe of her preſence, and with an intention to defile her, he fell aſleep in his Tent, where being left alone with her according to his own Command, in order to the Accompliſhing of his Luſtful deſign ſhe had the opportunity of cutting off his head, and carrying it in Triumph to her City of *Bethulia*, upon which the Garriſon making a Sally diſcomfited the *Aſſyrians*, who were ſurprized at this ſtrange adventure that had befaln their General, and therefore had not the Courage to make head againſt them. Whatever be the Circumſtances of this ſtory that may juſtly occaſion the truth of it to be called in Queſtion, its plain from other paſſages which we ſhall have occaſion to touch in the purſuance of this Hiſtory, that the diſſoluteneſs of a General hath oftener than once occaſioned the ruin of Armies.

We come now to the ſtory of *Suſanna* and the Elders of *Iſrael*. This Woman, ſays the Author, was Wife to *Joacim* the Chief of the *Jews* then Captives in *Babylon*, a Woman of Incomparable Beauty and Admirable Chaſtity. This Lady uſing to walk in her Husbands Garden in the afternoons, two of the Elders of *Iſrael* who attended at *Joacim*'s Houſe to execute Judgment, became inflam'd with Luſt towards her, and

and tho' at first they were asham'd to declare it to one another, yet afterwards being hardened in their Wickedness they plotted together against this Vertuous Woman, and watching an opportunity till they found her alone in the Garden, when she had sent her Maids out for Oil and Wash-balls in order to bath her self, they surpriz'd her, tempted her to Lewdness, and upon her refusal accus'd her falsly as if they had taken her in Adultery with a young man, upon which she was by the Authority of their Evidence Convicted and Condemned to die, but Just as she was going to be put to death, the Lord raised up *Daniel*, says the Author, to deliver her, who obtaining that her Cause should be reheard, he examined the Elders afresh, and accusing them of that Villainous and Lustfull design against *Susanna*, Convicted them of Perjury by their own Testimony, the one of them saying they took her under a Mastich, and the other saying that they took her under an Holm-Tree, so that they themselves fell into the Pit which they had Digged for this Vertuous Woman, and suffered the punishment which they design'd should have been inflicted upon her. Whether this story be true or not is not material to our purpose, but in the prosecution of this design we shall meet with several parallell Instances which discover the thing not to be impossible in it self, however improbable in regard of its Circumstances.

We come now to the New Teſtamen times, and find it obſervable that our Saviour in his firſt Sermon upon the Mount *Matth.* 5. inveighed againſt the impurity of the *Jews*, who for light aud frivolous Cauſes, ſuch as if they did not like their Wives, *&c.* Divorced them, which was the occaſion of Uncleanneſs in themſelves and in the Women ſo Divorced, who, our Saviour ſays they cauſed to commit Adultery if they put them away upon any other account than that of Fornication, ſo that 'tis plain that the Woman whom they took into their Bed in the room of her that was Divorced was no other than a Concubine, and that if the Woman ſo Divorced Married with another Man ſhe thereby became an Adultreſs as our Saviour declares more at large in the 19th of *Matthew*, where we have an Account of the malice and ſubtlety of the *Phariſees* in propounding that Queſtion, *Whether it was Lawful for a Man to put away his Wife for every Cauſe:* For if our Saviour had anſwered in the Affirmative, then they would have proclaimed him a Friend to Uncleanneſs, and if in the Negative then they would have oppoſed him with the Authority of *Moſes*, but our Lord knowing their deſign referred them to the Creation, (when God made them Male and Female not Females, or diverſe Women for one Man) and to the firſt inſtitution of Marriage, which was only betwixt one and one, and therefore it was ſaid they two,

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(not they three) four or five ſhall be one Fleſh, which clearly ſubverted all that could be alledged for Polygamy or Concubinage, and being the Commentary of the Lawgiver upon his own Law makes it of equal Authority with the Text, and ought for ever to ſhut the Mouths of ſuch as plead for a plurality of Wives.

Then to their Argument from the Authority of *Moſes*, he anſwers them that *Moſes* indeed permitted Divorces becauſe of the hardneſs of their Hearts, and to prevent a greater evil, as is Cuſtomary in all Political and Civil Conſtitutions, as if *Moſes* had ſaid, *It's better that you put away your Wives when you grow weary of them than Murder them*; and at the ſame time they were obliged to give them a Bill of Divorce which was a Teſtimony of the Womans Innocence, and of the Husbands Levity and Impurity: —But our Saviour tells them that from the beginning it was not ſo, and that what God had joined no man could put aſunder; which was as much as to ſay that common Laws allow more than is allowed by the Laws of Religion, as is clear from this Inſtance that in all Chriſtian Kingdoms there are Judges Conſtituted for deciding differences betwixt Man and Man of what nature ſoever they may be, for preventing Oppreſſion and Injuſtice, ſo that the Bench is open to Trivial and Frivolous ſuits as well as to thoſe that are Weighty and Material; yet the practice of ſuch as go to Law upon every occa-

occaſion is contrary to the Apoſtles Command and Chriſtian Charity, as may be ſeen 1 *Cor.* 1. 6. It is alſo obſervable that our Saviour taught thoſe Phariſaical Zealots who valued themſelves upon their external ſanctity, a more refin'd and higher degree of Chaſtity than they had formerly been acquainted with, *viz.* That the Law which forbad them to commit Adultery did not only reach the outward practice but the inward motions and thoughts of the heart, and therefore he tells them *Matth.* 5. 28. *That whoſoever lookt on a Woman to Luſt after her hath committed Adultery with her already in his heart*, a Doctrine which does ſo much Gall our Modern Gallants, *That we have great reaſon to preſume it is one of the Chief Latent Cauſes why ſo many of 'em deny the Author of it to be God.*

We come next to the Hiſtorical paſſages of the new Teſtament, relating to our Subject.

The firſt we meet with is that in *Mat.* 14. concerning the Tetrarch *Herod* and *Herodias* his Brother *Philip*'s Wife, with whom that Prince committed Inceſt, for which he was reproved by *John* the *Baptiſt*; and this did ſo incenſe the wicked Woman that nothing leſs could expiate this ſuppoſed Crime of the Prophet than the loſs of his life, but ſhe durſt not attempt that raſhly, for fear of the people, who as they knew her to be a Vicious Strumpet, did alſo know that *John* was a Good Man, and eſteem'd him as a Prophet; his Vertues being as conſpicuous

conſpicuous as her Vices, and therefore ſhe watch'd a convenient opportunity, which ſhe found on her Gallant *Herod's* Birth-day, when he was feaſting and revelling with his Nobles, at which time ſhe ſent in her Daughter, the unworthy off-ſpring of ſuch an Ungodly Mother, to Dance before them, wherewith *Herod* and his Company were ſo extreamly well pleas'd that he raſhly vowed to grant her whatever ſhe would demand, and ſo the young Strumpet being ſuborn'd by the old one, demanded the Head of *John* the *Baptiſt*; which *Herod* granted her, tho much againſt his Will, and ſhe carried it to her Mother in a Charger as an acceptable preſent, ſo naturally do Whoredom, Murder and Perſecution agree. One would have thought that the very ſcandal of acting contrary to that Pity and Compaſſion which is ſo natural to the fair Sex ſhould have reſtrain'd thoſe Lewd Women from any ſuch demand, and much more from rejoycing in any ſuch Bloody Spectacle, but its commonly ſeen that Whores become void of all natural affection, and that they are hurried headlong into perdition by unbridled Luſt and raging Paſſion.

But to return to the Hiſtory of *Herod* and *Herodias*, they were not only guilty of Inceſt but of Adultery and a Rape, for *Herod* took her forcibly from his Brother *Philip*, and not from his Unkle *Herod* King of *Chalcis* as *Joſephus* miſtakes, ſo that it was an Atrocious and Complicated Crime, and by the

the Juſt Judgment of God, *Herod* who committed this barbarous Murder upon *John* the *Baptiſt* againſt his own Conſcience, rather than he would diſoblige his Whore, was giv'n up to all manner of wickedneſs, and afterwards with his Men of War expoſed our Saviour to Scorn and Laughter in his Mock Royal Robes, and ſo as his Ungodly Father *Herod* the Great deſtroyed all the Infants, of *Bethlehem* with a deſign to cut off Chriſt, the Wicked Son purſuing his Fathers bad deſign concurr'd in the Crucifying of our Saviour.

It remains that we take a view of the Judgments that fell upon this Impure Couple, which *Joſephus* in his Jewiſh Antiquities, *lib.* 18. *cap.* 7. & 9. gives us an account of as follows, *viz.* that *Herod*'s lawful Wife, Daughter to *Aretas* King of *Arabia Petræa*, underſtanding his Intrigue with his Siſter-in-Law *Herodias*, and that he had a mind to Divorce her, to make way for that vile Strumpet, fled to her Father and acquainted him with it, whereupon he made War againſt *Herod*, and defeated his Army.—— And in the 40*th* year of Chriſt, *Herod* being accuſed of Rebellion, was together with his Strumpet *Herodias* baniſht by the Emperor *Caligula* to *Lions* in *France*, where they periſht in Ignominy and Miſery, and the whole Race of *Herod* the Great was extinguiſh'd in a 100 years time, tho the Memory of their wickedneſs is perpetuated to all Ages. This Inſtance is ſufficient to convince all mankind that unclean perſons are capable

pable of the greateſt Villainy of other kinds, and juſtly given up of God to commit the ſame; for this Luſtful Prince having committed double Aduletry, a Rape and Inceſt, did afterwards commit two of the moſt horrid Murders that ever were committed upon the face of the Earth, *viz.* That of *John* the *Baptiſt* our Saviours fore-runner, and then that of our Saviour himſelf; ſuch is the enmity which uncleanneſs does naturally lead men into againſt God and Good Men, and to be given up to that enmity is certainly the moſt dreadful of all puniſhments.

The next thing that we meet with belonging to our Subject is the Inſtance of the Woman taken in Adultery, in the *8th chap.* of the Evangeliſt St. *John*, and brought by the *Phariſees* before our Saviour, that by their enſnaring queſtions they might have ſomething whereof to accuſe him. Our Saviour knowing their wicked deſign, eluded them by ſtooping and writing upon the Ground. What it was that he then wrote is more curiouſly than wiſely diſputed by the learned; ſome ſay that he wrote the words which he afterwards ſpoke to them, others, that he wrote theſe words, *viz. You are Earth and you judge after an earthly manner*, others that he wrote upon the Ground ſuch Crimes of the ſame kind as the Phariſees were guilty off, in order to put them to ſilence; or ſome ſhort pathetical Sentence, exhorting them to the practiſe of Virtue and the abhorrence of Vice, but theſe being all meer conjectures, we let them paſs. In the mean time

time the Phariſees conceiving that he was put to a nonplus, and knew not what to anſwer, did inſolently urge him to ſpeak, which he did to their Confuſion, by bidding thoſe that were without ſin throw the firſt Stone at her, with which they were ſo daunted and aſhamed, that they deſiſted from their accuſation, and went out one after another, being convicted by their own Conſciences, that they were Guilty as well as ſhe; and found that neither their ſpeculative nor private uncleanneſs were hid from our Saviour, who had formerly told them, that luſting after a Woman was Adultery in the Eyes of God; and it's probable did now point at their ſecret bodily uncleanneſs, when he commanded them that were Innocent to throw the firſt Stone at her, according to the practice of their own Law, *Deut.* 17. 7. which enjoyned the Witneſſes to lay their hands firſt upon the Head of the Perſon convicted by their Evidence, as a Teſtimony that they thought them worthy of Death, and that they themſelves abhorred the Iniquity they were condemned for, whereas 'twas plain to our Saviour, that theſe Phariſees took care only to keep the outſide clean before Men, but had no regard to inward purity of mind, nor to common honeſty, ſo that they could but commit wickedneſs with ſecrecy and impunity; and thus they are accuſed by the God of Truth, as making long Prayers, and beſtowing publick Alms, while at the ſame time they devoured Widows Houſes.

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The Phariſees being thus defeated and convicted, the Woman is freed from all her Accuſers, upon which our Saviour asks her *if no man had condemned her*, and upon her anſwering no, and finding that all her Accuſers were gone, he ſaid, *neither do I condemn thee, go thy way and ſin no more.* This anſwer of our Saviours hath been wreſted by ſome, as if he had thereby declared that Adultery was no capital crime under the Goſpel, whereas it is plain, that he only declined the part of a Magiſtrate and Judge, as he did in another Caſe, when one Brother deſired him to ſpeak to another, that he ſhould divide his Fathers Eſtate with him: *Luke* 12. 13. And therefore he only acts the part of a Miniſter, in exhorting the Woman to Repentance and Reformation, but no way extenuates her Crime: Nay, on the contrary, he ſeems directly to inſinuate that ſhe deſerved Condemnation, and would not have reproved any Judge if he had condemned her; but his main deſign was to diſcover the Hypocriſie of the Phariſees, who impoſed upon the people, as if they had been the moſt Juſt and upright ſort of men in the World, and as an Evidence of it, brought this perſon taken in *flagranti delicto* before him who was a Preacher of Righteouſneſs, to know what his opinion was concerning her puniſhment; and yet when he came to put the Queſtion home to their own Conſciences, whether they were not guilty of the ſame Crimes, and if they were not, bid them to proceed in the execution of Juſtice

ſtice, they went out one by one, which was as much as if they had made an open Confeſſion of their Hypocriſie and Villainy before all the Spectators, which was partly evident before, in that they did not bring the Man as well as the Woman, which to be ſure they might have done, ſeeing the Criminals were taken in the Act, and they ought to have done it; ſeeing by the Law of God he was equally guilty, and therefore upon the whole, to form ſuch an Argument from this ſaying and practiſe of our Saviour, as that Adultery is not puniſhable under the New Teſtament, is every whit as abſurd, as to ſay that becauſe he declined being a Judge betwixt two Brethren, about the diviſion of their Father's Inheritance, therefore there ought to be no ſuch thing as a diviſion of Parents Eſtates amongſt their Children under the New Teſtament. Beſides 'tis apparent that the deſign of our Saviour's coming into the World was to ſave peoples Souls, and not to deſtroy their Bodies; as is evident from his mercy to *Mary Magdalen*, out of whom he caſt Seven unclean Devils; his Converſe with the Woman of *Samaria*, whom he convinced of the Evil of her Way; and his permitting a Woman who was a ſinner, which in the New Teſtament Phraſe, is as much as a Common Proſtitute, to wipe his Feet whither Hair, and to waſh them with her Tears of Repentance.

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Theſe are all the Hiſtorical paſſages which we find relating to our Subject in the New Teſtament during Chriſt's abode upon Earth, and therefore we come next to a paſſage or two in *Joſephus*, ſuited to our purpoſe. The firſt is in his Antiquities, *lib.* 18. *Chap.* 4. concerning *Paulina* a *Roman* Lady, Wife to *Saturninus* a Nobleman of *Rome*, upon whom *Decius Mundus* another *Roman* of Quality became ſo enamoured, that he tempted her by Bribes and all other methods imaginable to comply with his luſtful deſign, offering her no leſs than 100000 *Drachma's*, which is computed at 6000 *l.* Sterlin, but ſhe would by no means conſent to him, whereupon he was ſo burnt up by his Luſt, that he pined and wither'd away daily, which being obſerved by *Ida* his Father's Servant Maid, ſhe learned his diſtemper, and undertook his Cure for 25000 *Drachma's*, which ſhe effected thus, ſhe underſtood that the Lady was particularly addicted to the worſhip of the Heathen God *Iſis*, who had a Temple at *Rome*, and thereupon applying her ſelf to the Prieſts, ſhe promis'd them 25000 *Drachma's* if they could ſo contrive it that *Decius* ſhould enjoy the Lady in the Temple; the one half in hand and the other upon the performance of the Bargain, the Prieſts undertook it, and laid the Plot in the following manner. The Eldeſt of them when the Lady came to the Temple accoſted her, and pretended that the God *Anubis* who frequented that Temple had conceiv'd

a mighty paſſion for her, and earneſtly deſired her Company there one night, the Lady being charm'd with this extraordinary ſort of Amour, being no leſs than a Divine Courtſhip as she thought, acquainted her Husband with it, who was as fond of being a Cukcold by an imaginary Deity, as ſome of the *Indians* are at preſent by their *Brachmans*: And the reſt of the Roman Ladys began to grudge at *Paulina*'s good Luck, and to long for the like. The appointed time being come, *Paulina* makes haſt to the Temple, where the Roguish Prieſts had *Decius* ready, who aſſoon as the Lamps were removed approach'd to his beloved *Paulina*; and under the notion of the God *Anubis* debauch'd her without any reſiſtance. The deluded Lady, returned in the Morning highly honoured as she thought; but *Decius* meeting her a little after, renewed his former ſuit, which she rejected as uſual, whereupon he told her in an upbraiding manner, that she was not ſo coy the other night in the Temple of *Iſis*, where he enjoy'd her for one fourth of the Sum that he had formerly proffered her: The poor Lady being ſurprized to find that she had entertained a lewd Adulterer inſtead of a ſuppoſed Divinity, tore her hair, rent her cloaths, and diſcovered the Cheat to her Husband, who complaining thereof to the Emperor *Tiberius*, he condemn'd the Prieſts and *Ida* to be hang'd, ordered the Temple to be pull'd down, the Statue of *Anubis* to be thrown into the *Tiber*, and

Decius

Decius Mundus to be banish'd, —— and thus this Famous Temple was demolish'd, and the Convent of Priests destroyed, for being Pimps to the insatiable Lust of a Noble *Roman*, he himself banish'd from his Country, which he had polluted, and *Ida* his Bawd punish'd as all others of the Trade ought to be.

That same Author in the 18*th* Book in his Antiquities and the 12*th* Chapter, gives us another account of a Tragedy brought upon a great number of his Countrymen, by an unlawful Amour, as follows. *Anilæus* and *Asinæus* two *Jews* of mean Condition, upon a disgust retired into an Island of the *Euphrates*, where joyning with other dissolute persons and vagabond *Jews*, they became formidable to the adjacent Countries, which they ravaged at their pleasure, and so increasing in number, were a Terror to the Princes of those Countries, and obliged them to court their friendship; but having once relax'd the discipline that they observ'd when they first form'd themselves into a Society, they lost ground, and *Anilæus* lusting after a *Parthian* Lady, made War against her Husband, upon her account, and was so bewitch'd with her Amours, that he countenanc'd Idolatry for her sake, which bred discontent amongst his Followers, most of which were *Jews*, who complaining thereof to *Asinæus* his Brother, he reprov'd him for it, upon which the *Parthian* Lady poyson'd *Asinæus*; but the judgement of God soon overtook them, for *Mithridates* taking Arms against *Anilæus* and

his diſſolute Companions, he defeated them in Battle, and afterwards the *Greeks* and *Syrians*, who liv'd in *Seleucia* kill'd 50000 of the *Jews*, ſuch was the fatal Conſequence of Whoredom and Idolatry, which did firſt mutually produce one another, and then both together iſſued in the deſtruction of their followers.

The laſt inſtance that we meet with in *Joſephus*, for our purpoſe is that in the 5th Book of his Wars and 9th. Chapter, where he gives us an account that during the Siege of *Jeruſalem* by *Titus* the Son of *Veſpaſian*, the Faction called the Zealots *became Luſtful, Effeminate, Laſcivious, Curl'd their Hair, wore Womens Apparel, anointed themſelves that their Beautymight be pleaſing, thirſted after Unnatural pleaſures, and made* Jeruſalem *a Stews and not long after followed the utter deſtruction of their City, Temple and Commonwealth, with the ſlaughter of* 1100 00 *of their people*, ſince which they have been Vagabonds, a Curſe and a Reproach upon the face of Earth, and are noted for a Luſtfull and Unclean People where ever they are, God having in his Juſt Judgment giv'n them up to work all manner of Uncleanneſs with greedineſs, ſeeing their Love to their Luſts made them firſt reject the Pure and Holy Doctrine of our Saviour, and afterwards Crucify him, which is another Inſtance to confirm what has been ſo often obſerved before, that ſuch Perſons or people as wallow in their Luſts want only an Opportunity and Tentation to declare o-

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pen War againſt God and Religion, which always iſſues in their own Confuſion if their Converſion don't prevent it.

We have often had occaſion to obſerve that Whoredome hath been productive of Idolatry, and in the firſt Chapter of the *Romans*, we have the Authority of the Apoſtle for it, that Idolatry hath been the parent of Uncleanneſs, *Vice Verſa*, where ſpeaking of thoſe that when they knew God by the light of nature and the works of Creation *Yet becauſe they Glorified him not as God, neither were thankful but became vain in their Imaginations, their fooliſh heart was darkned, and profeſſing themſelves to be Wiſe they became Fools. and changing the Glory of the Incorruptible God into an Image*, &c. *Wherefore God alſo gave them up to Vile Affections and Uncleanneſs, thro' the Luſts of their own hearts to diſhonour their own Bodies, between themſelves. For even their Women changed the natural uſe into that which is againſt Nature, and likewiſe alſo the men leaving the natural uſe of the Women, burned in their Luſt one toward another, Men with Men working that which is unſeemly, receiving in themſelves that recompenſe of their error which was meet; and as they did not like to retain God in their knowledge, God gave them over to a Reprobate mind to do thoſe things which are not convenient, being filled with all Unrighteouſneſs, Fornication*, &c.

What the Apoſtle ſays of mens arriving to a great height of the knowledge of God by the light of nature, and the obſervation of the Works of Creation and Providence is evident by many Inſtances, but by none more than that of *Seneca*, who, tho' a Heathen, hath writ more true Divinity than almoſt all thoſe Chriſtian writers have done, who are known by the name of Schoolmen. *Ariſtotle*, *Plato*, *Socrates* and others are alſo ſtrong proofs of this, but notwithſtanding all their knowledge they were vain in their Imaginations, and thinking themſelves Wiſe became Fools, and ſo not only they themſelves but the Heathens who had the benefit of their Lectures conceiving falſe notions of the Deity which every one of 'em would adapt to their own Fancies, they were given up of God to all manner of Uncleanneſs, and thence it came to paſs that the Ancients talkt ſo many obſcene things concerning the Yard of *Priapus*, one of their Heathen Divinities, and Son to *Bacchus* and *Venus*; in reality a Vile Drunken Debaucht Stallion, whoſe virile parts being of an Extroardinary Size, a Company of Debaucht Women did continually haunt him, ſo that the Magiſtrates of the Town where he liv'd were forced to baniſh him, whereupon ſay the Poets *Venus* plagu'd them, ſo that they were forced to build him a Temple and in their ſolemnities they carried about a ſtick in reſemblance of his Yard——Of the ſame nature

nature was the *Eleuſina Sacra* ſolemnized at *Eleuſis*, a City of *Greece*, the proceſſion being from thence to *Athens*, and of ſo great account was that profane Worſhip, that they called it *Myſtery by way of Eminence*; the King with four Aſſiſtants preſided at thoſe ſolemnities; the *Ephori* were not admitted to the greateſt Myſteries till after a years initiation, and it was reckoned a great favour that King *Demetrius* was admitted to them *per ſaltum*. The *Athenians* had ſo great a paſſion and Veneration for thoſe Myſteries that they thought they contributed to their leading a peaceable Life, and coming to an happy end and a bleſſed State afterwards; the Senate was always called to ſee that every thing belonging to them was performed in order, ſome defects about them being reckon'd Capital, and when they were reduced to the greateſt ſtraits by their Enemies, the Freedom and Enjoyment of thoſe Myſteries was the laſt thing they Capitulated for, and yet the thing that they kept all this pother about was according to *Tertullian* a very ſhamefull object, and therefore we ſhall keep the Latin vail over it, *viz. Naturæ Muliebris Imago*, which tho' all that were admitted to them were ſworn to conceal, yet the ſagacity of the primitive Chriſtians found it out. At theſe Ceremonies the Women uſed to ride in Carts and abuſe one another with profane and ſcurrilous Language, fit indeed for Carted Whores, whence came the *Proverb*

De plauſtro loqui. This Ceremony was inſtituted in remembrance of *Ceres* ſeeking for her Daughter *Proſerpina* whom the Poets fancy *Pluto* raviſhed and carried to *Hell.* And ſuch was the Hypocriſie of thoſe who had the Conduct and Management of thoſe ſolemnities, that tho' they knew the thing to be profane in the higheſt degree, yet one of the four preſidents that aſſiſted the King during the ſolemnity had the Impudence to run about and cry *procul hinc, procul ite profani, i. e.* ſtand off and begone all profane Perſons as is related by *Marcrobius, Tertullian, Heſychius, Athenæus* and others. Such was the madneſs and wickedneſs of the *Græcians,* at that time the moſt polite and learned people in the world; and who valued themſelves ſo much upon their Learning and Philoſophy, that they called all the reſt of the World *Barbarians,* accounted the Goſpel fooliſhneſs, and lookt upon the Apoſtle *Paul* to be a Babbler. Of the ſame nature were the Feaſts and Solemnities of *Bacchus, Cybele* and others, ſo ridiculous in themſelves that the very *Scythians,* who were reckoned the moſt Rude and Barbarous of all Nations, laught at and exploded the Fancy of Worſhipping *Bacchus* for a God, who made men drunk and mad. Yet to ſuch Ridiculous Fopperies and Abominable Impurities were the wiſe *Græcians* given up by the Juſt Judgment of God, becauſe they were vain in their Imaginations and would Accommodate the Deity

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to their own Luxuriant Fancies, ſo that thinking themſelves wiſe they became fools.

Parallell to this is the horrid impurity of the Popiſh Church and Clergy, which was much more open and notorious before the Reformation: the *Rabbi*'s of that Church affecting to be wiſe above what is Written, and Introducing not only ſuperſtitions of an ordinary ſize, but alſo downright Idolatry, as the Invocation and Adoration of Saints and Angels, God did Juſtly give them up to all manner of Uncleanneſs, notwithſtanding their monaſtical vows and pretended Celibacy, that they became the ſcandal of Chriſtianity, their Monaſteries Bawdy-Houſes, and at laſt a Butchers Shambles by murdering thoſe Infants which they had ſpuriouſly begot, as was evident to the World by the great quantities of Childrens Skulls and other Bones which were found in their Monaſteries, upon their diſſolution in thoſe Countries where the Reformation obtained.

It were alſo to be wiſh'd that thoſe amongſt Proteſtants, who have been violent Aſſerters and Impoſers of humane Inventions in the Worſhip of God, would conſider whether that Impurity of Life and Converſation which is but too too Remarkable amongſt thoſe who value themſelves as being Members of their Society have not ſomething of a Judgment of the like nature in it.

And

And it is alſo plain beyond all Contradiction that thoſe who embrace the Old *Arian* Hereſie, now revived under the name of *Socinianiſm*, *Deiſm*, *&c.* Have reaſon to look upon the diſſolute lives of moſt of their Fraternity in this Nation as a Juſt Judgment upon them from God for growing vain in their Imaginations and rejecting all thoſe principles of Religion which they cannot Fathom with their ſhallow and Corrupted reaſon.

We have ſeen under what ſevere Penalties Chaſtity was enjoyn'd unto the *Jews*, who under the Old Teſtament were the peculiar people and Church of God; and with what tremendous Judgments thoſe who violated that Law were from time to time purſued. We have alſo hea d our Saviour's Expoſition of the 7th. Commandment, and how it reaches the Motions and Affections of the Soul as well as the external act, and it hath been Proved by Divine Authority that the giving of a Perſon or People up to Uncleanneſs is a Juſt Judgment of God for having forſaken him. So that now it remains that we take notice in what manner, and under what Penalties Chaſtity is enjoyn'd to Chriſtians under the new Teſtament. We find then in the 15 of the *Acts*, *v.* 20. That Fornications was one of the things which the firſt Synodical Meeting or General Council of the Chriſtian Church forbid, by the Authority of the Holy Ghoſt, by which Interpreters underſtand that not only Marriage

riage within prohibited degrees, but Adultery ſingle Fornication and keeping of Concubines, or to uſe the term now in faſhion *keeping of Miſſes* was forbid, and the reaſon why that manifeſt violation of the Laws of Nature, Creation, and Revelation is mixt with thoſe things which were Temporary, as the abſtaining from Blood, *&c.* was becauſe the Gentiles, eſpecially the people of the Eaſt were very much addicted to Uncleanneſs, and Cuſtom had prevailed ſo much amongſt 'em that they ſcarcely thought Fornication or the keeping of a Concubine any ſin: And that it's plain, that this firſt Oecumenical Council if we may ſo venture to call it, did not deſign this of Fornication as a Temporary prohibition only, will appear by the repeated injunctions and prohibitions of the Apoſtles throughout their Epiſtles, and the Sentence of excluſion from the Kingdom of Heaven, which from time to time they pronounce againſt Whoredom. Thus in the 6th. of *Romans v.* 19. *He tells them that as they had yielded their Members Servants to Uncleanneſs, ſo now they were to yield their Members Servants unto Holineſs.* Chap. 8. 7. He tells them, *That if they live after the Fleſh they ſhall die.* Chap. 13. 13, 14. *We are forbid to walk in Chambering and Wantonneſs, or to make proviſion for the fleſh to fullfill the Luſts thereof*; the Reading of which latter Verſe, St. *Auſtin* was directed to by a Voice when walking in his Garden, which bid him *take up the Bible and read,*

read, and falling upon that Text he was thereby converted, he having been formerly much given to Uncleanneſs.

Then in 1 *Cor. Chap.* 5. he ſeverely reproves the Church of *Corinth*, for not having cenſured the inceſtuous Perſon who was one of their Members, tho' guilty of ſuch a ſort of Fornication as was not ſo much as named amongſt the Gentiles, *viz.* That one ſhould have his Fathers Wife, not that never any ſuch thing was committed amongſt the Gentiles, for Hiſtory teaches us the contrary; but when it did happen it was never ſpoken of nor mentioned without horror, and was always looked upon as Monſtrous and Ominous: And therefore to take away the ſcandal from the Chriſtian Church, the Apoſtle Orders him to be delivered up to Satan, *i. e.* Excommunicated, and caſt out of the Society of the Church, by which Cenſure he was thrown out of the Kingdom of Chriſt as an Exile, and by Conſequence deprived of his protection, by which he became a Subject or rather a Slave to Satan, the God of this World, there being no *Medium* betwixt thoſe two, of being either a Subject of Chriſt or a Subject of Satan, and therefore he who is caſt out of the Church *clave non errante*, may very well be ſaid to be delivered up to Satan. It's true there are ſome, who think that by theſe words was meant a delivering of him up to Satan to be tormented by ſome bodily diſtemper, but that Expoſition is too

too much forced to be relied on. In the 9th. and 11th. Verſes of that Chapter the Apoſtle forbids *them ſo much as to eat with a Brother who is a Fornicator*, ſuch was the purity of Life that the Holy Ghoſt enjoined to all Chriſtians.

In the 6th. Chap. the Apoſtle informs us *That neither Fornicators nor Adulterers, nor Effeminate, nor abuſers of themſelves with mankind ſhall inherit the Kingdom of God*; and by Conſequence we may Judge that they were neither fit to be Members of Churches, nor indeed of Politick and Civil Societes with Chriſtians. In the 11 Verſe, he tells *them ſuch were ſome of you, but now ye are Sanctified.* v. 13. *He ſays that the body is not for Fornication, but for the Lord, and the Lord for the Body.* And in the 15, and 16. v. argues againſt Fornication from the abſurdity of it in Chriſtians, who thereby *made their bodies that are Members of Chriſt Members of an Harlot*, which was as much as to ſay that you cannot make Chriſt a partaker of Fornication with you, and therefore when you are guilty of thoſe abominable ſins you diſunite your ſelf from Chriſt, and offer violence to your own bodies by pulling your ſelf away from Chriſt, and joining your ſelf to an Harlot.

In the 18th. Verſe he enjoins them to flee Fornication, becauſe *He that committeth Fornication ſinneth againſt his own Body*, that is, in a ſpecial manner, he diſhonoureth his Body by making it a Member of an Harlot

lot and diſuniting it from Chriſt; he maketh that Body which the Holy Ghoſt diſdaineth not to chuſe for a Temple a Cage of Unclean ſpirits, and ſo provoketh the Holy ſpirit to abandon it, who will not dwell in an Impure place. and as Whoredom brings a more direct blemiſh upon the body than any other ſin doth, ſo it tends to the diſſolution and deſtruction of the frame of the Body.

In the 7th. Chapter, the Apoſtle treats of Marriage as a proper Remedy againſt Fornication, and therefore neceſſary and commendable, not that it was Originally inſtituted as a Remedy againſt Fornicatition, for it was appointed in Paradiſe, during the State of Innocence, when there was no ſuch thing as Fornication; but it became neceſſary for that end ſince the fall, and therefore as propagation was the primary end of Marriage, the avoiding of Fornication became a Secondary end—— The reaſon of the Apoſtles inſiſting upon this, is in the opinion of Commentators, becauſe there were ſome among the *Corinthians*, to whom he wrote, who Counterfeiting Chaſtity deſpiſed Marriage, and fell into hurtfull and filthy Luſts; and others again under pretence of Chaſtity pretended to diſſolve their Marriage Contract, and put away their Wives, that they might attend with more diligence and aſſiduity upon the Service of God, and therefore to obviate both thoſe abſurd opinions he ſhews the neceſſity and ſanctity of a marriage ſtate

ſtate, tho' he owns that in conſideration of the then troubleſome times, and the perſecutions which attended the Church, it was better for thoſe Chriſtians who had the Gift of Continency not to marry than to encumber themſelves with Families, and the neceſſary cares of providing for a Family, which do always follow upon Marriage; but at the ſame time he tells them that 'tis better to Marry than to Burn, and recalls Marriage to its Primitive inſtitution in the 2d. Verſe, thus, *Let every Man have his own Wife, and let every Woman have her own Husband:* By which he expreſly Condemns Digamy and Polygamy.—And then he tells them the duty of Married Perſons that tho' they might for a time abſtain from the Marriage-Bed by mutual conſent, in order to give themſelves to faſting and prayer, yet they were *not to defraud one another, but to come together again*, leſt Satan, the Author of all Uncleanneſs, ſhou'd tempt them for their Incontinence, ſo that by this Chapter it is plain, that that Celibacy which the Romiſh Clergy pretend to obſerve is none of God's appointment, and therefore 'tis not to be wondred at, that they who have ſo contemptuouſly rejected the Sacred ordinance of Marriage ſhould be given up to thoſe Brutiſh Luſts which have made them the ſcandal of the Chriſtian World. The Holy *Paphnutius* when it was moved in the Council of *Nice* that the Clergy ſhould abſtain from their Wives, oppoſed it by his Authority, or rather

ther by the Apoſtles Authority, telling 'em that Marriage was honourable, and that a Mans lying with his own Wife was no breach of Chaſtity, upon which the Council commended his opinion, and ordain'd nothing in that affair as we are told by *Sozomen Hiſt. Tripartit. Lib.* 2. *C.* 14. So that the Canon which is now numbred amongſt thoſe of that Council forbidding the Marriage of the Clergy is with good reaſon lookt upon as ſuppoſititious.

In the 5th. of the *Galatians*, v. 19. the Apoſtle tells us, *That the Works of the fleſh are Adultery, Fornication, Uncleanneſs, Laſciviouneſs*; and in the 24th. Verſe, he tells us that they that are Chriſts have Crucified the fleſh with the Affections and Luſts, ſo that thoſe who wallow in ſuch Impurities let 'em call themſelves or be called by others what they pleaſe, 'its plain that they have forfeited their Title to the name of Chriſtians.

In the 2d. of the *Epheſians*, he reckons thoſe *who walk in the Luſts of the fleſh, and fullfill the deſires thereof amongſt the Children of wrath and diſobedience who walk according to the Prince of the power of the Air.* Our Luſtfull Gallants and Beaus would be ready to run any man thro' the Lungs who ſhould call them Children of the Devil, and yet they are called ſuch in expreſs terms by the Holy Ghoſt; ſo that it s not to be wondred at that they do ſo much ſpurn at all revealed Religion.

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In the 4th. Chapter, the Apoſtle calls them off from the Impurities of the Gentiles, who had *given themſelves over unto Laſciviouſneſs, to work all Uncleanneſs with Greedineſs*, telling them *they had not ſo learned Chriſt*. In the 5th. Chapter he commands *that Fornication and Uncleanneſs ſhould not once be named amongſt them, neither Filthineſs nor Fooliſh talking nor Jeſting which are not convenient*, and the reaſon he ſubjoins, is this, *That no Whoremongers nor Unclean perſon hath any Inheritance in the Kingdom of Chriſt and of God* —— Then whether they deſerve the name of Chriſtians whoſe chief delight is in Play-Houſes, where Fooliſh Jeſting and Talking is their principal Entertainment; or whether they are to be accounted ſuch who wallow in Fornication and Adultery, and who make their keeping of Miſſes and Debauching of Women the Grand ſubject of their Converſation, in all publick Companies, let any reaſonable man Judge,

In the 3d Chapter of the *Coloſſians he commands Chriſtians to mortify their Members which are upon the Earth*, viz. *Fornication, Uncleanneſs, inordinate Affection*, &c. *For which things ſake the wrath of God cometh on Children of diſobedience.*

In the 11th. of the *Hebrews* and 16th. verſe he warns them to *take heed that there be no Fornicator nor Profane Perſon amongſt them like* Eſau, *who ſold his Birth-right for one Morſel*, Perſons who are addicted to their Luſts being ready at any time to ſell their

ſhare of Heaven and Religion ſo they may but enjoy their Vile deſires: and in the 13th. Chapter and 4th. Verſe he tells them that *Marriage is honourable in all, and the Bed undefiled, but Whoremongers and Adulterers God will Judge*, by which the Apoſtle obviates the falſe Doctrine of thoſe Seducers foretold in the 1ſt. of *Timothy* and 4. who ſhould forbid Marriage, and tells them that Whoredome is ſo grievous a ſin in the ſight of God, that in a peculiar manner he will puniſh ſuch perſons himſelf.

It is fit alſo to be obſerved here, that the Papiſts and other Sects who forbid or reſtrain the uſe of Marriage were thereunto prompted at firſt by a falſe ſhew of Purity and Sanctity, which demonſtrates how abominable they reckoned the ſin of Uncleanneſs, when they thought that Conjugal Society rendered men unfit for their Devotions, but their unhappy miſtake was attended with miſchievous Conſequences, for inſtead of that purity which they aimed at by diſpiſing Marriage which is of Divine inſtitution, they fell into all manner of Uncleanneſs as is known to thoſe who have read the Hiſtories of the *Encratites*, *Marcionites*, *Fatians*, *Manichees*, *&c.* whoſe Errors and Vitious Practiſes as to that matter, the Popiſh Monks have ſerv'd themſelves heirs to, and therefore cannot avoid falling under the reach of that Propheſie, 1ſt. of *Timothy* and 4th. tho' they have ſtrain'd their Wits toward it off from themſelvs.

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The Apoſtle *Peter* in his 1ſt. Epiſtle 1. Cap. and 14. Verſe forbids Chriſtians to *faſhion themſelves according to their former Luſts*, and in his 2d Cap. 11. v. he commands them *to abſtain from fleſhly Luſts which War againſt the Soul* - In the 2d. Chapter of his 2d. Epiſtle he tells us, *That God turned the Cities of* Sodom *and* Gomorrah *into aſhes, making them an enſample unto thoſe that after ſhould live Ungodly.* - - In the 9th. verſe he ſubjoins that the *Lord knows how to reſerve the unjuſt unto the day of Judgment to be puniſh'd, but chiefly them that walk after the fleſh in the Luſt of Uncleanneſs*, and in the 14th. Verſe he ſays, *They ſhall receive the reward of Unrighteouſneſs, having eyes full of Adultery and that cannot ceaſe from ſin.*

The Apoſtle *Jude* in his General Epiſtle tells us, *That* Sodom *and* Gomorrah *giving themſelves over to Fornication, and going after ſtrange fleſh are ſet forth for an Example, ſuffering the Vengeance of Eternal Fire*, he deſcribes alſo thoſe *who walk after their Ungodly Luſts to be mockers*, which is as Viſible in our modern Beaus and Gallants as ever it was in any, there being none who do more mock and deſpiſe Religion then ſuch, and now 'tis become Familiar to them to run down Revelation and the Divine Authority of the Holy Scriptures.

In the 14th of the *Revelations* and 4th. *The* 144000 *who are there ſaid to be ſinging a new ſong in Heaven, in the Company of the Lamb, are deſcrib'd to be ſuch as had not defiled themſelves with Women*; That is, ſuch as had not polluted themſelves with Unlawfull Luſts, but had poſſeſſed their Veſſels in Sanctification and Honour, as Chriſtians are adviſed to do. 1 *Theſſ.* 4. 4. Not that they had abſtain'd from Marriage, for that is Honourable and ſuch a ſtate as tends to the preſervation of Chaſtity, but they had eſcaped the pollution which was in the World, thro' Luſt; its true that the Senſe of the place is not wholly reſtricted to a bodily Chaſtity, but includes alſo a Spiritual Purity, Freedom from Idolatry, and Communication with falſe Religions, but that it does alſo relate to bodily Chaſtiſtity, is unanimouſly agreed upon by Interpreters.

It is alſo obſervable that the Holy Ghoſt, to teſtify his hatred of Uncleanneſs hath repreſented Antichriſt the Anti-chriſtian Church, and the Idolatry of that Society, under the name of *a Whore*, *the Mother of Harlots and Abominations of the Earth*; thoſe that are poyſon'd with her Idolatrous Doctrine, here preſents as having committed Fornication with her, and drunk of her Golden Cup full of Abominations and Filthineſs of her Fornication, *Rev.* 17. And indeed to any that have read the wicked Lives of many of the Popes, and conſider the impurity of their Monks and Nuns,

their

their contempt of Marriage, their Unlawfull Divorces, and Diſpenſations for Unlawfull Marriages. It will appear that there's great reaſon to call the Church of *Rome* a Whore in a Literal Senſe.

In the 21ſt. of the *Revelations*, we are told *that Whoremongers ſhall have their part in the Lake which Burneth with Fire and Brimſtone*: and in the 23d. we are told, *That Whoremogers are excluded from the new* Jeruſalem in Company of Murders, Idolaters and Sorcerers. So much for the Hiſtory of Whoredom, as far as it is touched in the Old and New Teſtament, either as to the Inſtances thereof, the Judgments inflicted upon the practioners of it, the Laws concerning it, and the puniſhments threatned againſt the Breakers of thoſe Laws, both in this World and that which is to come.

Having finiſhed that part of our Hiſtory for which the Scripture hath furniſhed us with materials. We come in the next place to profane Hiſtory, for Inſtances relating to our Subject. We have already made uſe of ſome Inſtances from *Joſephus* and other Hiſtorians, *Obiter* as they had a Relation to the Scripture paſſages that we were upon, but come now to make uſe of them intirely for our Collections, and think it fit to acquaint the Reader that we muſt look back again in order of time, becauſe 'twas thought beſt to have the Scripture Inſtances altogether.

We have formerly made mention of *Semiramis*, in the Account which we gave of the deſtruction of *Babylon*, all that we have now to add, is, that *Juſtin. Lib.* 1. gives this Account of her, that after her Husband *Ninus*'s Death, ſhe puts on Mans apparrell, and feigned her ſelf to be *Ninus* her own Son, who was but a Youth, and therefore ſhe was affraid that he would not be able to manage the Scepter, *Semiramis* being a Woman of low Stature, and ſmall Voice, was eaſily miſtaken for her Son, and the better to conceal the fraud, ſhe covered her Arms and Legs, put a Tiara or round Ornament reſembling a Bonnet, upon her head, and the better to prevent ſuſpicion of a diſguiſe, Ordered her Subjects to apparell themſelves in that ſame manner, under the Notion of a new faſhion, ſo that ſhe paſs'd for her Son without any doubt or heſitation, and having under this diſguiſe enlarged her Husband's Conqueſts as was formerly ſaid, ſhe conceived that the Greatneſs of her Actions had put her beyond the reach of Envy, and therefore diſcovered her ſelf, which was ſo far from leſſening her, that it mightily advanced her Reputation, but giving her ſelf up afterwards to Brutiſh Luſts, as was formerly mentioned, ſhe became enamoured on her own Son, who thereupon killed her, and thus ſhe tarniſh'd all her former Glory and brought her ſelf to an untimely death by her unnatural Luſt after ſhe Reign'd 42 years in Great Honour.

Her

Her Son *Ninus*, tho' he abhorred his Mothers Inceſtuous Amours, yet being Heir to her Vices as well as her Throne, as if he had really changed Sexes as well as Habit with his Mother, he became Effeminate and Luſtful, and ſpending his time Inglorioufly among Women, was rarely ſeen of any men, and ſo concluded his days with Ignominy, leaving that unmanly pattern to his ſucceſſors that they ſeldom were ſeen of any of their Subjects, and thus the *Aſſyrian* Empire which continued near 1300 years, was extinguiſhed by the Effeminacy and Luſts of their Princes and People, and came to a Concluſion in the Inglorious Reign of *Sardanapalus*, who Reigned as ſome Authors think when *Jonah* was ſent to Preach Repentance to *Nineve*, but this cannot be relied upon, the Learned do ſo much differ as to the point of Chronology: However, this is agreed upon by all hands, that he was a Luſtfull and Effeminate Prince, and gave himſelf ſo much up to Voluptuouſneſs that he would ſit and Spin in a Womans Habit amongſt his Concubines. And ſeeing it is commonly found by Experience that people imitate the bad example of their Princes; there's no great reaſon to doubt but that the *Ninivites*, amongſt whom he reſided, were tainted with his Vices and became diſſolute, ſo that they very well deſerved thoſe Judgments denounc'd againſt them by *Jonah*, and Hiſtorians, as *Juſtin*, *Petau*, and *Scaliger* acquaint us,

That the wiſer part of his Subjects loathing to be Govern'd by ſuch an unmanly Debauchee, Rebell'd againſt him, under the Conduct of *Arſaces* Governor of *Media*, who coming to ſee him and being admitted to his preſence with Great difficulty, found him in Womans Habit Spinning purple upon a Diſtaff, amongſt a Company of his Whores, to whom he divided their ſeveral Tasks of Wool, *&c.* And perceiving him to be more Effeminate, and Laſcivious in his looks than any of the Women, he conceiv'd great Indignation that ſo many Warlike Men ſhould be Governed by a Perſon who diſown'd his Sex and handled a Diſtaff inſtead of a Sword, ſo that having acquainted his Companions with what he had ſeen, they Conſpired againſt him, Beſieged him in *Ninive* for two years, and reduced him to ſuch ſtraits that in a deſperate humor he retired into his Palace, where having Erected a Funeral Pile, and laid all his moſt precious Moveables upon it, he burnt himſelf with his Wives, Children and Pallace; (which was the only thing wherein he diſcovered a Manly temper) Ordering the following diſtich to be engraven on his Tomb

Hæc habeo quæ edi, quæque Exſaturata Libido
Hauſit at illa Jacent multa ac præclara reliqua.

Which

Which ſays *Ariſtotle* was a fitter Epitaph for a Bull then a King; It may be Paraphras'd in *Engliſh* thus,

Thoſe things I have which delight I ate,
And alſo thoſe which did my Luſt aſſwage
Yet may deſires are ſtill inſatiate
And that oughts left behind, enflames my rage.

The *Medes* having held the Empire 350 years, it then fell into hands of the *Perſians* under the Conduct of *Cyrus*; and that the *Perſian* Women were not over modeſt appears by the method they took to encourage their Men, when they had the worſt in the Battle at firſt, with *Aſtyages*, *viz.* When the *Perſians* began to run, their Women uncovered their Secret parts, upbraidded them with Cowardice, and askt whither they would hide themſelves in the Bellies of their Mothers and Wives, which did ſo animate them, that from a principal of ſhame they returned to the Battle, came off Victorious, and by that means laid the Foundation of the *Perſian* Monarchy, which was afterwards overturn'd by Fffeminacy and Laſciviouſneſs, as we ſhall ſee in its place, and that the *Perſians* ſhould have immers'd themſelves in Laſciviouſneſs is ſo much the more remarkable and inexcuſable becauſe their Emperor *Cyrus* to break the Warlike Temper of the *Lydians*, whom he had overcome, thought it not enough to deprive them of their Horſes and Arms, but commanded them to exerciſe

erciſe themſelves in Publick-Houſes, Plays, and Bawdy-Houſes; and thus ſays *Juſtin Lib.* 1. this people who before *Cyrus* were invincible in War, mighty by their induſtry and redoubtable by their Valour, loſt their Ancient Gallantry by their Effeminate Delicacy and Luxury. And that this Wantonneſs had invaded their Throne is evident from the Inſtance of *Candaules* their King, who doting upon his Wife, becauſe of her Incomparable Beauty, commended her in all Companies, and not ſatisfied with that, he was ſo mad as to expoſe her Naked to the view of *Gyges* his Favourite, by appointing him a Secret place in her Bed-Chamber, which the Q. perceiving, tho' unknown to her Husband ſhe was ſo much incens'd at it, that ſhe propos'd it to *Gyges*, either to kill the King and enjoy her and the Kingdom, or to prepare for death himſelf, the former of which conditions he accepted, and performed, and thus was *Candaules* puniſhed for his Voluptuouſneſs by loſing his Life and Crown and having his Race extinguiſhed.

Juſtin in his 1. Book acquaints us alſo that one of the *Magi* called *Comaris*, being imployed by *Cambyſes* to kill his Brother *Mergides*, performed it Secretly, and *Cambyſes* dying in the mean time of a Wound he received by his own Sword, *Comaris* ſet up his own Brother *Oropaſtes* for King, inſtead of *Mergides*, to whom the Succeſſion belonged after *Cambyſes*, *Oropaſtes* bei g

was very like *Mergides*; but the matter being afterwards ſuſpected — *Orthanus* a Noble man found it out by his own Daughter that was one of the King's Concubines, ſhe by her Father's perſwaſion felt *Oropaſtes* his head when he was aſleep, and finding that he had no Ears, acquainted her Father with it, who thereby knew that it was *Oropaſtes*, whoſe Ears *Cambyſes* had ordered to be cut off, and imparting it to the reſt of the Nobility, from whom it was eaſie to conceal it becauſe the Kings of *Perſia* under a ſhew of Majeſty were kept from the view of their Subjects, they conſpired againſt him and ſlew both the Brothers, thus was *Oropaſtes* deprived of his Life and Crown by the Treachery of one of his Concubines.

The next paſſage we meet with in *Juſtin* for our purpoſe, is that of the *Scythian* Women, whoſe Husbands being long abſent, he ſays, 15 years in ſubduing *Aſia*, they ſent Meſſengers to them, telling them, that if they did not return, they wou'd take care to have off-ſpring by their Neighbours, and that the Women ſhould not be to blame if the Race of the *Scythians* failed, whereupon they returned having impoſed a ſmall Tribute upon the *Aſiaticks*, rather as an acknowledgment of ther Conqueſts then as a Reward of their Victory —

That ſame Author, Book 2d. tells us that the *Scythians* having ſtaid 7 Years from their Wives in their 3d. Expedition into *Aſia*, the Women reckoning they had been

been all cut off, Married their Servants who were left at home to look after their Catttle, ſo that when their Husbands returned Victorious, they were look'd upon as Foreign Invaders, and therefore their Servants kept them out by force of Arms, ſo that after diverſe Skirmiſhes with various fortune, the *Scythians* conſidering that thoſe who oppoſed them were their Servants, they agreed to make uſe of Whips againſt them inſtead of Arms, which had ſo good ſucceſs that their Servants, as if their Servile Spirits had returned to them, upon the ſight of the Whips, fled before them.

Its alſo fit to take notice here, that the Women ſo much fam'd in the World by the Name of *Amazons*, were Wives to a *Colony* or rather an Inundation of *Scythians*, who ſettling themſelves in *Cappadocia* about the River *Thermodoon*, and having ſubdued their Neighbours, were at laſt wholly cut off by a Conſpiracy of the people whom they had Conquered, upon which their Women took Arms, and not only defended their own Territories, but enlarg'd their Dominions, and being accuſtomed to Govern men, lookt upon Marriage as a ſervitude, cut off all the Men that were remaining among them, that none of them might ſeem more happy than the reſt, by enjoyment of their Husbands, and then having obtained Peace, once a year they convers'd with the Men of Neighbouring Nations, and if they brought forth

forth Males they, either killed them or ſent them home to their Fathers, but the Females they bred up to the uſe of Arms, and all manly Exerciſes, burning one of their Dugs that it might not hinder them to bend their Bows, and preſerving the other to ſuckle their Girls. Amongſt thoſe *Amazons* are ſaid to have Reign'd the Famous Queens, *Martheſia*, *Lampeto*, *Otrera*, *Pentheſilea*, *Thaleſtris*, *&c.* and their Monarchy is ſaid to have continued till the time of *Alexander* the Great.

Some will have all that is writ of the *Amazons* to be a meer Fable, and others, that all the ſtories of them was occaſioned by their Womens bearing Arms, and Fighting in Battle as well as the Men; and it may be, being more numerous in diverſe of thoſe Battles, than the Men who were either abſent or conſumed in thoſe Expeditions, they had the Chief Command, as is obſerved by *Juan Orelhan* the *Spaniard*, who diſcovered that great River, call'd by the Name of the River of the *Amazons* in the *Weſt-Indies*, upon the Banks of which he perceived the Women in Arms to exceed the men in number, and to Command them, and upon that Account he gave the Name aforeſaid to that River.

But however the matter be, it affords us this Obſervation, that all Kingdoms and States ought to take care of encouraging Marriage, and to avoid as much as may be the Exhauſting of their Men by Wars, Colonies or Conqueſts, which

which do naturally occaſion the want of a ſufficient number of Males to ſupply the Females, whence proceeds Whoredom, Uncleanneſs, and Luxury, which infallibly iſſues in Contempt of Marriage, an Obſtruction of Propagation, and the ruin of a people.

Before we come to give an Account how the *Perſian* Monarchy was overturn'd by Luxury and Laſciviouſneſs, we ſhall have occaſion to touch upon ſome Remarkable Revolutions, occaſioned amongſt the *Greeks* by Uncleanneſs. The firſt that we meet with in *Juſtin* is that of *Diocles* King or Governour of *Athens*, who having forced a young Woman, he was in Revenge thereof killed by her Brother, whereupon *Hippias* Brother to *Diocles* ordered the youngman to be apprehended, and putting him upon the Rack, examined him concerning thoſe that were privy to his deſign, the young man in further Revenge for this new Injury, Nam'd all the Tyrant's Friends, who being put to Death upon his Accuſation, *Hippias* ask'd if he knew of any more that were Conſcious to his Crime. To this the young man anſwered, That there were no more at whoſe Death he could gladly rejoyce but the Tyrant himſelf, which the Citizens took as a Signal to recover their loſt Liberty, and drove *Hippias* into Exile, who thereupon joining with the *Perſians* againſt his own Country was ſlain in Battle—And here it's proper to add that the Effeminacy

nacy and Luxury of the *Persians* under the Reign *Xerxes*, was the chief cause of the shamefull overthrows which they received by the *Grecians*.

The next Remarkable instance which we find for our purpose in *Justin*, is that in his 3d. Book of the War betwixt the *Messenians* and *Lacedemonians*, occasioned by the former's having Ravished the Virgins belonging to the latter, whilst they were at Sacrifice, upon which the *Lacedomineans* bound themselves by a solemn Oath never to return into their Country till they had taken in *Messenia*, which laid the Foundation of Intestine Discord, and Civil War in *Grecia*——The Siege of this Town continued 10 years, during which time the *Lacedemonian* Women being not able to brook the want of their Husbands Company, they sent heavy complaints to them upon that head, but the *Lacedemonians* being unwilling to violate their Oaths, and at the same time sensible that their people must needs decrease, they fell upon this *Medium*, to send home all the young men who had come as Recruits to their Camp after the taking of the said Oath, and allowing them the Liberty to Accompany with the Women, the Children begot by this promiscuous Copulation, were as a Brand of their Mothers Infamy called *Parthenii*, and arriving at the Age of 30, they were so much afraid of coming to Want, because they knew not whom to call Father, nor which way to have any Patrimony, that

under

under the Conduct of *Phalantus* Son to *Aratus*, who was the Author of the Advice to ſend the young men from the Camp aboveſaid, they reſolved to ſeek new Habitations for themſelves, and ſo without ſo much as ſaluting or taking leave of their Mothers, from whom they deriv'd the Infamy of being Baſtards, they arriv'd at laſt in *Italy*, ſubdued the *Tarentines*, and ſettled in their Country. But to return to the *Meſſenians*, they were at laſt overcome by the *Lacedemonians*, in two Wars, the 1ſt. of 20 and the 2. of 14 years continuance, and reduced to a miſerable ſlavery, which was originally occaſion'd as we have juſt now heard by their Uncleanneſs.

Our next Inſtance is in *Juſtin Lib.* 5. concerning *Timea* Queen to *Agis* King of *Lacedemon*, who being guilty of Adultery with *Alcibiades* the *Athenian*, while an Exile from his Country at her Husbands Court, ſhe diſcovered to him the deſign which the *Lacedemonians* had againſt his Life, becauſe they envied his Conduct and Glory, upon which *Alcibiades* fled to the *Perſians*, and having by his cunning prevail with the *Athenians* to recall him, he afterwards defeated the *Lacedemonians* by Sea and Land, and brought them to ſue for Peace, ſo deſtructive to her Country was the Unlawfull Amours of this Whoriſh Queen, and ſo ruinous to the whole Eaſt, and particularly to *Athens* was the Vitious Luſtfull Temper of *Alcibiades*; the occaſion of whoſe Exile as abovementioned

was

was his diſcovery of ſomething of the Myſtery of *Ceres*'s Worſhip, or the Profane *Eleuſina Sacra*, which we have already deſcribed at large. The fatal *Exit* of this Great Man is alſo Remarkable, *viz.* That he was by the order of the 30 Tyrants burnt in his Chamber when aſleep; a ſuitable puniſhment from the hand of Divine Juſtice for one that had burnt in impure Luſt, however he deſerved better Treatment at the hands of his Country.

That ſame Author in his ſixth Book, acquaints us that after the death of *Epaminondas* the great *Theban* General, the *Athenians* having no Enemy to whet their Emulation or Exerciſe their Martial Courage, grew Luxurious and Debanch'd, ſpent their Time and Revenues in publick Feſtivals and Plays, frequented the Stage and Play-Houſes more than the Camp, and did more extoll their Poets and Orators than their Captains and Generals; by which means they loſt their Glory, and rendred themſelves and all *Greece* and *Aſia* a prey to the *Macedonians*, formerly an obſcure people.

Before we go any further in the Hiſtory of the Unlawful Amours of *Greece* it may not be improper to take notice of the ruine of *Troy* by the *Græcians* after ten years War upon the account of the Rape of fair *Helena* from *Menelaus* a *Grecian* Prince, by *Paris* Son to *Priamus* King of *Troy*. This ſtory being known to every School-Boy, its needleſs to inſiſt upon it, but we ſhall only obſerve that the Luſt of *Paris* occaſioned the ruin of that King-

dom and City about the year of the World 2870. after it had ſtood near 296 years. The ruins of that Famous Town are ſtill to be ſeen near the Mountain *Ida* about 32 *German* Miles South of *Conſtantinople*, upon the *Aſian* ſide of the *Helleſpont* or ſtrait of the *Dardanelles* as a Monument of Divine Juſtice againſt Whoredom.

Juſtin in his 7th. Book gives us this Remarkable inſtance of puniſhment inflicted upon the *Perſian* Ambaſſadors for their Lechery, *viz.* That being ſent by *Magabazus* the *Perſian* General to demand Hoſtages from *Amyntas* King of *Macedonia*, that Prince received them kindly, and the Ambaſſadors having drank largely in the time of the Feaſt, ſo as their Luſt was inflamed, they demanded that they might have the Company of the Kings Wives and Daughters at their entertainment, which they ſaid was a Pledge of Hoſpitality among the *Perſians*. The King thinking fit to grant it, the *Perſians* began to handle the Women immodeſtly, upon which *Alexander* Son to King *Amyntas* deſir'd his Father to withdraw from the Banquet becauſe of his Age and Gravity, the Prince having done ſo, *Alexander* a little while after called out the Women, pretending that he would bring them back in a better dreſs, that ſo they might be the more acceptable to the *Perſians*, and in their place brought in as many young Men in Womens Habit with orders to puniſh the Ambaſſadors for their laſciviouſneſs, and accordingly

cordingly when they begun to handle them as they had done the Women, the young men kill'd every one of the Ambaſſadors with Swords which they had concealed under their Garments.

In that ſame Book we have an inſtance of an abominable Inceſtuous Intrigue of *Eurydice* Wife to another *Amyntas* King of *Macedonia*, and Nephew to the former, who falling in Love with her Son-in-Law, upon promiſe of Marriage undertook to murder her Husband and advance her Gallant to the Throne, but was prevented by her Daughter who diſcovered her Mothers Inceſt and bloody deſign, yet *Amyntas* for the Love which he bare to the Children that he had by this wicked Woman ſpar'd her, and the Unnatural Beaſt after his Death murdered her own Sons *Alexander* and *Perdiccas* by him, tho' for their ſakes he had ſpared her Life; and all this miſchief ſhe committed, that ſhe might wallow without Interruption in her Impure Luſts.

In his 9th Book he gives us an account of the death of *Philip* of *Macedon* Father to *Alexander* the Great, which was occaſioned partly by his having Divorc'd *Olympias*, on ſuſpicion of Adultery, or with an Adulterous deſign to marry *Cleopatra*, and partly becauſe he had not executed Judſtice upon *Attalus* for having Committed *Sodomy* upon *Pauſanias*, who frequently complained of it, but was always diſmiſs'd with ſcorn, and therefore watching his Opportunity he

ſtabb'd *Philip* on the day that he was married to *Cleopatra* as walking betwixt his own Sons, afterwards *Alexander* the Great and *Alexander* his Son-in-Law. Thus this Great Prince who had Conquer'd many Nations and Countries, became a Conqueſt and Victim to his own Luſts and the Luſts of others, and occaſioned likewiſe the death of his Paramour *Cleopatra*, *Olympias* having firſt murdered her Daughter, and then forc'd *Cleopatra* to hang her ſelf.

His 10th. Book furniſhes us with a very remarkable inſtance of *Artaxerxes* King of *Perſia*, who had 115 ſome ſay 160 Sons by Concubines, and three only by Lawfull Marriage, for which Incontinence he was puniſh'd in the following manner, his Son *Darius* being by the Indulgence of *Artaxerxes* admitted to the Throne while he himſelf was alive, contrary to the Cuſtom of the *Perſians*, he ungratefully Conſpired againſt his Father's Life, and engaged 49 of his Brethren in the Conſpiracy. The occaſion of this Unnatural Plot was yet more vile than the Plot it ſelf, which *Juſtin* relates thus, *Artaxerxes* having defeated and killed his Brother *Cyrus* in the War betwixt them, he married *Aſpaſia Cyrus* his Concubine, and her *Darius* wou'd have his Father to reſign to him as well as his Throne, which the Indulgent Father promiſed to do at firſt, but repenting of it afterwards, he made her prieſteſs to the Sun that he might have a fair pretence of denying her to *Darius*,

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becauſe according to the *Perſian* ſuperſtition, thoſe of that Office muſt obſerve perpetual Chaſtity. *Darius* taking this as a great affront, entred into the Conſpiracy as abovementioned, which being diſcovered, the Inceſtuous and Unnatural Traitor with all his Aſſociates, their Wives and Children was cut off, that there might be no memorial left of ſuch a horrid piece of Villainy. Thus was Uncleanneſs juſtly puniſh'd both in Father and Children, and this Inſtance is ſo much the more remarkable that it fell out but a few years before the overthrow of the *Perſian* Monarchy by *Alexander* the Great, which the Laſciviouſneſs and Effeminacy of the *Perſians* made eaſy to be effected.

Our next inſtance is *Alexander* the Great, who tho in the height of his Youth and Conqueſts he obtain'd ſo much Glory by abſtaining from *Darius* his Beautiful Queen and Daughters who were his Captives, yet giving himſelf afterwards up to Impure Pleaſures, he hath thereby rendred his Infamy as Immortal as his Fame. It's obſerved of him by his Hiſtorian *Curtius*, that he was always more Famous in War than after Victory, and that having broke the Power of the *Perſian* Empire he degenerated into thoſe very Manners or rather Vices, which made the *Perſians* ſuch an eaſie Conqueſt to him. That ſame Author in his 5th. Book gives us an Account, that *Alexander* having ſtaid much longer at *Babylon* than he did at any o-

ther place, the Corrupt Manners of the Citizens did more prejudice to the Diſcipline of his Army than any thing they had met with before that time; and indeed the Deſcription that *Curtius* gives us of the abominable Luxury and Impurity which reign'd in that City is ſufficient to convince us that the Empire of which that was the Metropolis or at leaſt the moſt Renowned and Greateſt City, was ripe for ruin. The words of the Hiſtorian are as follow, *There was nothing more corrupt than the manners of that City, and nothing more Accommodated to incite and provoke Voluptuouſneſs and Luſt. The Parents and Husbands permitted their Wives and Daughters to lie with their Gueſts provided they gave them a Reward. Banquets, Revells and Plays were the Chief delights of the Kings and Princes of* Perſia. *The* Babylonians *were wholly giv'n up to Wine, Drunkenneſs, and the Conſequences of it. Their Women when they firſt came in to their Feaſts and Banquets were apparelled modeſtly enough, but in a little time after they threw off their upper Garments, and in the laſt place, with modeſty be it ſpoken, uncover'd their Nakedneſs; nor was this only the practiſe of the Common proſtitutes, but of their Matrons and married Women, who eſteem'd ſuch promiſcuous dalliance a Great piece of Complaiſance and Good breeding; with which Debauches,* ſays our Author, *that Army which Conquer'd* Aſia *being glutted for 34 days, they had doubtleſs been rendred very unfit for what they undertook afterwards, if they had not been*

Reinforced

Reinforc'd by freſh ſupplies of uncorrupted men from Macedonia, *&c.*

Our Author gives us another Inſtance of the Idleneſs and Luxury of the *Perſian* Women, *viz. That when* Alexander *the Great had received Purple and* Macedonian *Apparel made by his own Siſters in a Preſent from home, he ordered the ſame to be Preſented to* Syſigambis *the Mother of* Darius, *with this Complement, that if ſhe lik'd them he would furniſh her with thoſe who ſhou'd teach her Grand Daughters to make ſuch, which preſently drew Tears from the* Perſian *Princeſs, there being nothing reckon'd more diſhonourable amongſt the* Perſian *Women than to Card and Spin,* which I take to be the meaning of our Author's words *to touch Wool.* How much this differs from *Solomon*'s Character of a good Houſwife, and whether the handling of Wool had not been more commendable than ſuch Diſſolute Revels as we juſt now mentioned, let the World judge. But to return to *Alexander* the Great.

After he had with great difficulty and danger paſt the ſtraits of *Suſis*, and taken *Perſepolis* the Royal Reſidence of the Kings of *Perſia*, the Laſcivious Inhabitants became Executioners of Divine Juſtice upon themſelves and their Impure City, for putting on their chief Ornaments of which their Luxury had made them provide a great Number, they threw themſelves their Wives and Children headlong from the Walls and Precipices, and ſet fire to their own Houſes: But that which is particularly re-

markable as to *Alexander*, is that in a Drunken fit at the perſwaſion of *Thais* a Drunken Whore, ſays *Curtius*, *he ordered the Famous Royal Palace of the* Perſian *Kings to be burnt, which he had hitherto ſaved; and he himſelf threw the firſt firebrand into it to his perpetual Ignominy and Diſgrace*, However, we may plainly ſee by this paſſage that the ſin of the *Perſians* was legible in their puniſhment, when this Famous Palace that had been polluted with ſuch Herds of Strumpets, as the *Perſian* Kings did uſually Entertain, was burnt to Aſhes at the inſtigation of an Infamous Strumpet, and not long after *Darius* himſelf fell by the hands of his Treacherous Subjects, which put an end to the *Perſian* Empire.

Curtius in his 6th. Book gives us an Account how *Alexander* became hatefull to the Graver ſort of his Captains and Generals by his degenerating into the Vices of the *Perſians*, as, Immoderate drinking, and ſpending his time in Plays, and amongſt Herds of Strumpets, which occaſioned frequent Conſpiracies againſt him, Mutinies amongſt his Souldiers, and other Commotions. He became likewiſe guilty of *Sodomy* with *Bagoas*, *Darius*'s Eunuch, affected the *Perſian* Habit and Cuſtoms, and entertained 360 Concubines as *Darius* had done before him, which occaſioned the *Macedonians* to grumble, and ſay, That he was more like to thoſe that he had Conquer'd than a Conqueror, ſo that he was forc'd to prevent their ſedition to en-

engage them in a freſh War, after he had for thirteen days ſatiated his Luſt with *Thaleſtris* Queen of the *Amazons* at her own deſire. While he was preparing for his Expedition againſt *Beſſus*, *Philotas* and others of his Great Officers conſpired againſt his Life, but *Nicomachus* a Catamite having diſcovered it by means of *Dimachus*, who was his Companion in that Unnatural Amour revealed it ſo as 'twas prevented, but it coſt his Villainous Paramour *Dimachus* and others their Lives; ſuch was the fatal Conſequence of *Dimachus*'s unnatural Luſt to himſelf and others.

The next Inſtance which *Curtius* affords fit for our purpoſe, is that of *Spitamenes*, who being Prince or Governor of the People called *Dahee*, he revolted from *Alexander*, and doting upon his Beautifull Wife, carried her with him where-ever he went, ſhe being weary of that kind of Life, adviſed him to ſubmit himſelf to *Alexander*; which he took ſo ill, that he upbraided her with a luſtfull deſign, thinking that her Beauty would make her acceptable to *Alexander*, and therefore would have killed her if he had not been hindred by thoſe about him; whereupon he forbad her to come any more into his preſence, and that he might wean him ſelf from her, he paſs'd his time amongſt his Concubines; but finding that he could not Conquer his paſſion towards her, he ſent for her again, and ſhe pretending to have forgot her former Injury, watch'd her opportunity when

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he was faſt aſleep and cutting off his Head, took one Servant along with her, and carried it to *Alexander*, which proves that her Husband's ſuſpicion of her was not ill-founded; but *Alexander* tho' he was glad to be rid of ſuch a troubleſome Enemy as *Spitamenes*, did ſo much abhor the Barbarous and Treacherous Woman, that he Commanded her to depart the Camp, leſt the *Gracian* Women ſhould be infected by her curſed Example. Thus was *Spitamenes* and ſhe both juſtly puniſhed for their Uncleanneſs.

Curtius in his 8th. Book gives us another Inſtance of *Alexander*'s being Conquered by his Luſts, which was thus. *Cohortanes* the Governor of a certain Country, having ſubmitted himſelf to *Alexander*, he did likewiſe entertain him with a Feaſt, and for his better diverſion ordered 30 Noble Virgins to be brought in, amongſt whom was his own Daughter *Roxane* a Lady of Incomparable Beauty; with whom *Alexander* (who had abſtain'd from *Darius*'s fair Wife, and two Daughters, all Ladies of much Greater Beauty and Quality) was ſo much taken, that in the heat of his Luſt he Contracted a Marriage with this Comparatively Ignoble Lady, to the Great diſguſt of his Friends.

In the ſame Book he gives us a lively Deſcription of the Effeminacy and Luxury of the *Indians*, who Inhabited about the *Ganges* and *Dyardenes*, that were ſome of the laſt of *Alexander*'s Conqueſts, and indeed

indeed Ripe for ſuch Judgments as a Conqueſt Generally brings upon a Nation. *Curtius* Expreſſes himſelf Elegantly concerning them, thus, *viz.* That the Luxury of their Kings which they call Magnificence exceeds the Vices of all other Nations, they never come abroad but their Servants carry Silver Cenſers and Perfume all the way that the Prince is to go. He is carried in a Golden Couch hung about with Jewels—This Chair or Couch is followed by his Guards, who carry Branches of Trees with Singing-Birds and Parrots upon them; his Palace is ſupported by Gilded Columns, and they adorn'd with Vines inlaid with Gold, and the Effigies of ſuch Birds upon them in Silver as they do moſt delight in. When the King Combs and Dreſſes his Hair, then he gives Audience to Ambaſſadors and does Juſtice to his people, and his Shooes or Sandals being taken off, his Feet are Anointed and Perfum'd with precious Ointments and Perfumes; his greateſt Labour is Hunting, and that is to ſhoot Darts at Birds and Beaſts penn'd up in a Park or Cage; his Concubines in the mean time Singing about him, and making vows for his ſucceſs, his ſhort Journies he performs on Horſe-Back and the longer on Elephants covered over with Gold, and a long Train of Concubines follow him in Golden Couches or Chairs. And equal to this is the Luxury of the Queen and her Attendants, ſo that we may readily conclude that *Alexander* found no great

great difficulty in ſubduing ſuch Debanch't and Effeminate Nations, who were full Ripe for Divine Vengeance.

We come now to the winding up of the Story of *Alexander* the Great, who did ſo far degenerate into the Manners and Vices of thoſe People he had Conquer'd, that he gave Crowns to ſome and took away Lives from others at the will and pleaſure of his Whores, and particularly of *Bagoas* the Eunuch, who was his Catamite. *Curtius* gives us an Inſtance of this in his 10th. Book, where he Relates how *Orſines* a Great *Perſian* Prince of *Cyrus*'s off-ſpring, was falſely Accuſed and Executed, becauſe he deſpis'd that Villainous Eunuch, and ſaid that it was not Whores and Catamites that he had any regard for, but only to the King's Friends, and when this Revengefull Catamite had got *Alexander* to Condemn this great Man, who had at all times been very Friendly and Bountifull to the King and his Retinue, he could not forbear to aſſiſt at the Execution himſelf, upon which *Orſines* told him Satyrically, *That he had heard that Women had ſometimes Govern'd* Aſia, *but it was never Govern'd by a Gueldine before.* Thus *Alexander* being Govern'd by thoſe Vile Perſons, did upon their Accuſation cut off his beſt Friends, and became ſo hateFull to his own *Greeks*, that they talk'd divers times of Revolting, and at laſt Poyſon'd him in *Babylon* amidſt his Feaſts and Revels, which was very Remarkable

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that he ſhould be Poyſon'd there where he had ſuffered himſelf and his Army to be firſt Poyſoned by the Vicious Manners of the *Perſians*; and thus by his Luxury and Uncleanneſs he occaſioned the Diviſion of that vaſt Empire, which he had rais'd; his Great Captains after his Death having each of them erected Monarchies for themſelves in thoſe Places where they Govern'd, which occaſioned the ſpeedier diſſolution of the *Grecian* Monarchy, and that it was leſs taken notice of as not being cemented together under one head. ſo true is it which the Wiſeman tells us in the *Proverbs*, *That many ſtrong men have been ſlain and caſt down by ſtrange Women*; nay, we may add that Empires and Monarchies have been over-turned by Uncleanneſs.

The next remarkable inſtance we meet with in *Juſtin* is that of *Dionyſius, junior* the Tyrant of *Sicily*, who was as infamous for Uncleanneſs as for Cruelty, and being expelled by the Inhabitants of *Syracuſa*, he was received by thoſe of *Locris*, where having ſurpriz'd the Caſtle he Tyranniz'd alſo over them, Raviſh'd the Wives of the Great Men, and the young Women before Marriage, and would then ſend them back to their Sweet-hearts. The *Locrenſes* being at that time in War with *Leophron*, they vow'd if they came off Conquerers to proſtitute their Virgins on the Feſtival of *Venus*, which having neglected to do, *Dionyſius* Circumvented the Citizens thus, he adviſed them in order to perform

perform their Vow, to ſend all their Women with their Richeſt Apparel to the Temple of *Venus*, and chuſe out a hundred of their handſomeſt Virgins and ſend them Richly adorn'd to ſtay a Month in a Brothell-Houſe, but beforehand to oblige all their Men by Oath not to touch one of them, and likewiſe to take an Oath that none ſhould be Married 'till all thoſe Virgins were firſt diſpos'd in Marriage. The Citizens thinking this a good Contrivance both to abſolve themſelves from their Oaths and to preſerve the Chaſtity of their Virgins, did accordingly. Whereupon *Dionyſius* ſent his Soldiers who diſpoiled the Women both of their Honour and Ornaments, which ſo incens'd the *Locrenſes* againſt him that they likewiſe drove him out of their City, and being received again by the *Syracuſans* he Tyrannized over them in his uſual Manner, ſo that they Beſieged him and forcing him to lay down the Government, he liv'd in Exile at *Corinth*, where he ſpent his time in Taverns and Bawdy-Houſes, went in a ſordid Habit, kept the Meaneſt and moſt Raſcally Company. Jangl'd with Scoundrels and Bawds, became a laughing ſtock to every Body, and would walk about in the Shambles to gaze upon the Meat that he was not able to buy, and was reduced ſo low that partly to maintain himſelf, and partly to ſatisfy his Tyrannical humour, he taught a Trivial School, and ſo concluded his Life as Ingloriouſly as he led it.

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In his 22d. book, he gives us an Instance of *Agathocles* another Tyrant of *Sicily*, Son to a Potter, who during his youth was a Catamite, and as soon as he was of Age became a Common Stallion and a Highwayman, but being Valiant and Eloquent, he was advanced to Great Commands in the Army, and having Committed Adultery with *Damaseo* the Generals Lady, he succeeded in his Post after his death, and twice attempted the Soveraignty of the Island, which at last he obtained, yet tho' he was prosperous for a long time and rendered himself Famous by his Victories over the *Carthaginians*, Judgment pursued him at last, that he was forc'd to flee from *Africk*, where his two Sons were put to death by the fury of his Enemies, and being himself taken with a grievous Disease, his Son and Grandson made War upon one another for the Crown, wherein the latter succeeded, so that *Agathocles* was forc'd on his Death-Bed to send his Wife and two young Children to *Egypt*, lest they should be cut off by his Grandson, and in this Afflicted and Disconsolate Condition he ended his days; so true has it always been found that Whoremongers and Adulterers God will Judge.

In his 24th. Book, he gives us the History of the Incestuous Amour of *Ptolemy Ceraunus* King of *Macedonia*, with his Sister, and the fatal Consequence of it to them both. *Ptolemy* having a mind to Usurp the King-

Kingdom from her two Sons, and to poſſeſs himſelf of her fine City of *Caſſandria* pretended Love to her, and that he had no other deſign in deſiring her to Wife but to make her a Queen, and that her Children ſhould ſucceed him, and becauſe ſhe her ſelf and her Son *Ptolemy* ſuſpected him, he ſwore to the Sincerity of his Intentions upon the Altar in *Jupiter*'s Temple, whereupon that Inceſtuous Marriage was contracted, and his Siſter, now his Wife *Arſinoe* being overjoy'd at her new Title of Queen, invited the King her Husband to her City of *Caſſandria*, where all things were prepar'd to receive him with the utmoſt Magnificence, and ſhe order'd her Sons to meet him with Crowns on their Heads. He Received and Embrac'd them with much ſeeming Affection, but as ſoon as he came to the Gate of the City, he ordered them both to be kill'd, and the Caſtle to be ſeiz'd, their Mother endeavouring in vain to cover them in her Arms and preſerve them. After this Tragedy as a Juſt puniſhment for her conſenting to ſuch an Inceſtuous Marriage, ſhe went in Exile to *Samothracia*, and *Ptolemy* in a little time after fell by the Sword of the *Gauls*, who cut off his Head and fix'd it upon a Lance.

In his 26th. Book, we have the Story of *Ariſtotimus*, Tyrant of *Epirus*, who having kill'd and baniſh'd many of the Nobility. The *Aitolians*, who entertained the Exiles, ſent Ambaſſadors to demand the

Wives

Wives and Children of the baniſhed, which *Ariſtotimus* pretended to grant, and as the Matrons had aſſembled together to go to their Husbands, he ſent and ſpoiled them of their Apparrel, threw them in Priſon kill'd the Infants in the Arms of their Mothers, and Raviſh'd the Virgins, which ſo incens'd the people againſt him, that under the Conduct of *Helematus* an old man, they Conſpir'd againſt him and cut him off.

In the Cloſe of that Book, he gives us an Account of the Inceſt of *Demetrius* King of *Macedonia*, with his Mother-in-Law *Arſinoe*, Queen of *Cyrene*, who had ſent for him on purpoſe to Marry her Daughter and enjoy that Crown, but being her ſelf taken with his Beauty, ſhe entertained an Inceſtuous Commerce with him, which did ſo much provoke her Daughter, and the people, that by her Daughters order he was ſlain in her Mothers Bed, the Inceſtuous and Impudent Woman endeavouring to preſerve him by covering him with her own Body.

In the 28th. Book he likewiſe gives an Account of a War betwixt *Antiochus* King of *Syria* and *Demetrius* King of *Macedonia*, becauſe the latter Married *Pythia* Daughter to the Queen of *Epirus*, whilſt his Wife who was Siſter to *Antiochus* was yet alive, ſo fatal hath the Adultery of Princes always been to Kings and Kingdoms.

In his 30*th* Book, we have the Inſtance of *Ptolemy* King of *Egypt*, who having murdered his own Wife *Eurydice*, that was alſo his Siſter, he became ſo enamour'd on *Agathocla* the Strumpet, that he minded nothing but Revelling and Dancing; and thus ſays *Juſtin*, the King became not only a Spectator, but a Maſter of Villany, and committing *Sodomy* alſo with *Agathocles* a handſome fellow, and Brother to the Strumpet above-mentioned, they and their Mother *Evanthe* govern'd the King and Kingdom, and diſpoſed of all offices. In the mean-time *Ptolemy* died, which thoſe vile Women concealed a long time, and ſo ſhar'd the Royal Treaſure, and Government with Villains: But the matter coming at laſt to be known, the multitude aſſembled, cut off *Agathocles*, and hang'd his Mother and Siſter, ſuch was the Tragical *Exit* they brought upon themſelves by their uncleanneſs.

In his 37th. Book we have the inſtance of *Mithridates* the great King of *Pontus*, who married his own Siſter *Laodice*, in which match he was Juſtly unhappy, for during his long abſence a viewing the chief places of *Aſia*, ſhe had admitted ſtrangers to his Bed, and tho' ſhe feigned a mighty Joy at his return, yet ſhe endeavoured to poyſon him, in order to cover her Unchaſtity, whereof *Mithridates* being advertiſed by a Maid, he puniſh'd his Wife by death for her Treachery, and tho' he himſelf became Great and Glorious afterwards

wards by his Victories over the *Asiaticks*, and his Wars with the *Romans*; yet Divine Justice pursued him, so that he killed himself in his old Age, when he heard that his Son, by that Unnatural Marriage had usurp'd the Kingdom.

In his 38th. Book we have the horrid instance of *Ptolemy Physcon*, who after the death of *Ptolemy* King of *Egypt*, Married his Widow, *Cleopatra*, who was his own Sister, kill'd her Son by her first Husband the very day of his Marriage, and afterwards Divorc'd her self and Ravish'd her Daughter, whom he afterwards Married: This made him so hatefull to the people that they deserted the City where he dwelt, so that finding himself a King without Subjects, he was forc'd to invite strangers to reside there.—And at last became so odious that he fled with the Son that he had begot on his Sister, taking her Daughter along with him, and with a Mercenary Army made War upon his Sister and his Country, and sent for his eldest Son and killed him to prevent the peoples chusing him in his stead. The Subjects were so much enraged with these proceedings, that they threw down his Statues and Pictures every where, which he conceiving to be done by his Sister's advice, he cut the Son that he had by her in pieces, put them up in a Box, and sent them to his Mother, on his Birth-day —Thus were they mutually plagued and punished for their Incest, and a destru-

ctive War was kindled betwixt them, which took its firſt riſe from their enflamed Luſts, and proved fatal to their Subjects as well as to themſelves. *Ptolemy Phyſcon*, or the Debauch'd, dying a little time after, and having been ſome time before reconciled to his Wife and Siſter *Cleopatra*, he left her the Kingdom of *Egypt*, ſhe being compelled by the people to chuſe her eldeſt Son to Govern that Kingdom, before ſhe would reſign the ſame, ſhe compelled him to Divorce his Beloved Wife and Siſter *Cleopatra*, and ſhe being afterwards married to *Cyricænus* in *Syria*, thoſe Inceſtuous matches were puniſhed by a mutual War betwixt the Brethren *Gryphus* and *Cyricænus*, and the latter being overcome, *Gryphina* Wife to *Gryphus*, would not be content till his Siſter and Wife *Cleopatra*, whom his Mother had made him to Divorce was murdered; and *Cyricænus*, obtaining a Victory over *Gryphus* in his Turn, put *Gryphina* to death in Revenge. *Cleopatra* the Mother being weary of her Son *Ptolemy*'s Reigning with her jointly in *Egypt*, ſhe ſtir'd up the people againſt him, took his Wife *Selence* from him, after ſhe had born him two Sons, ſent him into Exile, call'd his younger Brother *Alexander* to Reign in his ſtead, but he being afraid of her cruelty, abandon'd her; then the Wicked Woman being afraid that her eldeſt Son would make War upon her to recover the Kingdom, ſhe ſent great aſſiſtance to *Gryphus*,

Gryphus, and likewiſe gave him *Seleuce* to Wife——Having at the ſame time recall'd her Son *Alexander*, he underſtood that ſhe laid ſnares for his Life, and therefore ſeiz'd and cut her off, and he himſelf was baniſht by the people for this parricide. Thus were their raging Luſts puniſhed by a mutual War and Raging cruelty againſt one another——And as if Heaven would have *Syria* and *Egypt* to read their ſin in their puniſhment, they were invaded and plagued by *Hierotimus* King of *Arabia* and his Six hundred Sons, whom he had beg t on Concubines, and who attack'd the *Syrians* and *Egyptians* with ſeparate Armies and parties.

We come next to the *Roman* Hiſtory, where in the very threſhold we are preſented with an Account, that that City and Monarchy was founded by Whoredom. The ſtory of *Remus* and *Romulus* being born of a Veſtal Virgin, for whom it was not Lawfull to Marry, and that they were the Founders of that City, demonſtrates the truth of *Rome*'s being Deriv'd from a ſpurious Original, and the City being once Founded, *Romulus* made it a Sanctuary for Vagabonds and a diſorderly Rab le, who were ſo much contemned by their Neighbours, that they ſcorn'd to give them their Daughters in Marriage, which occaſion'd their Raviſhing the *Sabine* Virgins, and that brought forth a War, which endangered the overthrow of this new Government in its In-

Infancy, as *Livy* gives an Account at large in his firſt Book *Dec.* 1. ſo fatal hath Whordom and Uncleanneſs always proved to Societies.

Livy in that ſame Book and Decad gives us an Acccount that Kingly Government was overturned at *Rome* becauſe of a Rape, in the manner following: The Kings Sons and Kinſmen did often ſpend their time in Feaſting and Treating one another, and in their Cups at ſupper there happened a Diſcourſe, concerning their Wives, upon which, each man launched out in the praiſes of his own, and thence a Quarrel ariſing, *Collatinus* ſaid, it was in vain to talk, ſince it might eaſily and ſpeedily be known how much his Wife *Lucretia* excelled the reſt, adding (for they were then in the Camp before *Ardea*) Let us mount our Horſes and go ſee with our own Eyes what kind of Women our Wives are, and that ſhall be the Teſt, which occurs to each man upon this unexpected Viſit; ſo that Galloping to *Rome*, they went thence to *Collatia*, where they found *Lucretia* not imployed like the reſt of the Kings Daughters-in-Law, *viz.* ſpending their time in Banquetting and Luxury, but ſitting amongſt her Maids a Spinning: Whereupon it was agreed that her Husband *Collatinus* came off Conquerer in that diſpute, and he being pleas'd with it, did Courteouſly invite the Royal Youths to Supper, at which time *Sextus Tarquinius* was ſeiz'd with a Luſtfull paſſion for

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Lucretia, a Lady of extraordinary Beauty and Chaſtity, but for that night they returned again to the Camp.

Some days after *Sextus Tarquinius*, in order to accompliſh his Luſtfull deſign, went privily from the Camp to *Collatia*, attended only with one Companion, where he was kindly Entertained by *Collatinus*'s Family who knew nothing of his Villainous intent, and Conducted to his Chamber after Supper, but being enflamed with Luſt, when he thought every body was aſleep, he came with his Sword drawn to *Lucretia*'s Bed-ſide, and laying his left hand upon her Preaſt, told her who he was, and threatned her with preſent death if ſhe ſpoke one word. The poor Lady being ſurpriz'd and afrighted, he began to mix intreaties with his threats and to expreſs himſelf in ſuch Terms, as his paſſion ſuggeſted, but finding that neither his ſoft expreſſions, nor Barbarous threats could prevail with her, he told her that he would ſtab a Slave, lay him naked by her when ſhe was dead, and raiſe a report, that they were killed in the very Act of Adultery, by this means *Tarquinius* overcame her, and having ſatisfied his Luſt, went to *Rome*; *Lucretia* being thus diſhonoured, ſent immediately for her Husband and Father, deſiring them to come to her ſpeedily, with each of them a truſty Friend, for a Grievous Accident had befallen her; and coming accordingly, they found her very Penſive, her Husband having

ving askt her the Cauſe, and whether ſhe was not well: She burſt out into Tears, and anſwered, No, how can a Woman be well that has loſt her Chaſtity, there are yet the ſigns of another Man, *Collatinus*, in thy Bed; but my Body only is violated and my mind Guiltleſs, of which my death ſhall be a Witneſs, but give me your hands and promiſes that the Adulterer ſhall not eſcape unpuniſhed. *Sextus Tarquinius* is the Man who, like an Enemy rather than a Gueſt, came Armed to my Bed laſt night, and thence forced pleaſures, which if you are Men, will prove fatal to him as well as to me. They endeavoured to comfort her, telling her that where there was no conſent there could be no fault. Upon which, ſhe anſwered: Do you conſider what he deſerves, tho' I abſolve my ſelf from the Crime, I will not be free from the puniſhment: Nor ſhall any Unchaſte Woman live, to ſay *Lucretia* was her Example, and with that, ſhe ſtab'd her ſelf to the heart with a Knife which ſhe had hid under her Garment; upon which, her Father and Husband ſet up a loud cry.

Whilſt they were overwhelm'd with Grief, *Brutus*, who came along with them, pulling the Knife out of her Wound, ſaid, I ſwear, by this Blood, which was ſo Chaſte, before the King Stain'd it, and I take the Gods to Witneſs it, that I will cut off *Sextus Tarquinius Superbus* his wicked Wife and Children, with Sword, Fire, or any other violent means, I can, nor will I ſuffer

ſuffer them, or any other from this time forward, to be King of *Rome*. The afflicted Father and Husband joined with him in this Oath, and carrying *Lucretia*'s Body into the Market-Place, ſtir'd up the people, and marching in Arms to *Rome*, did the like there, and inveighing againſt the Luſt and Violence of *Sextus Tarquinius*, he alſo provoked the Army to join with him againſt the King, who had the Gates of *Rome* ſhut againſt him, was Proclaimed an Exile, and he and his Children expell'd the Government and the Country. The Adulterer *Sextus Tarquinius*, was murdered by the *Gabii* — The King's Family was Plundered, and Kingly Government Aboliſhed after it had continued 244 years. And thus the Government was over-turned by the Luſtfulneſs of a Prince, who thereby brought ruin and diſgrace upon his Family, a fatal Exit upon himſelf, and entail'd a War upon his Country, who join'd in the Oath with *Brutus* to ſuffer none of the *Tarquins* to Reign at *Rome*.

The next paſſage we find for our purpoſe, is that in *Livy Decad.* 1. *Lib.* 3. concerning the Luſtfull deſign of *Appius Claudius* one of the Decemvirs upon the Daughter of *Virginius*, a Beautifull Virgin, whom he endeavour'd to win with Money and fair Promiſes, but finding her Chaſtity inviolable he ſuborn'd a Client of his, to Challenge her for his ſlave, and adjudg'd her to be ſuch in order to have brought

brought her into his own Luſtfull Embraces. All the intreaties and Arguments of her Father *Virginius* and her Lover *Icilius* join'd with the Complaints and Murmurs of the People, could not influence *Appius* to abandon his Luſtfull Deſign, ſo that *Virginius* finding he had no Force to ſtand by him, ſufficient to grapple with the Decemvirs, he ſnatcht a Knife from a Butcher's Stall, and cried out *thus, Daughter, ſeeing I can do it no other way, do I vindicate thy Liberty*, and immediately ſtabb'd her, after which looking back to the Tribunal, he ſaid, to the Luſtful Tyrant, *Appius, with this Blood I deſtine thee to death.* The Decemvirs order'd him to be laid hold on, but making way thro the Crowd with his Sword, he went ſtraight to the Camp, whither a great number of Citizens followed him while in the mean time her Lover *Icilius* and *Numitorius* took up *Virginia*'s Corps, bewailing the Injuſtice of *Appius*, the unhappy Beauty of the young Woman, and the neceſſity of her Father's doing what he did; and the Matrons at the ſame time cried out, was that the Conſequence of bringing forth Children; was that the reward of Chaſtity; and other expoſtulations of the like nature. *Virginius* being arrived in the Camp, all over beſprinkled with his Daughters blood, and the fatal Inſtrument of her Death in his hand, the whole Army was amazed, eſpecially ſeeing him followed by ſo many *Roman* Citizens in their Gowns, and having commanded Silence, they askt him

him what was the matter, to which aſſoon as Grief would permit him, he held up his hands and *begg'd of his fellow Soldiers, that they would not impute that to him which was* Appius Claudius's *Crime, nor hate him as a murderer of his own Children; that his Daughter was more dear to him than his Life, if ſhe could have lived to enjoy her Liberty and preſerve her Chaſtity: But when he ſaw her dragged like a Slave to be made a Whore on, he thought it better for him to loſe his Child by Death than Diſgrace that he through his Mercy to her was fallen into a ſhew of Cruelty, nor would he have ſurvived his Daughter, unleſs he had been in hopes, by the help of his fellow Soldiers to revenge her Death. They alſo he knew had Daughters and Wives, nor was the Luſt of* Appius Claudius *extinguiſhed by his Daughters Death; but that the more he eſcaped puniſhment, the more extravagant, he would be. That by another Mans Calamity, they were taught to provide againſt the like injury. As for his part, his Wife was Dead, his Daughter, becauſe ſhe could live no longer in Chaſtity, died a miſerable but an honeſt death. Wherefore* Appius's *Luſt had now no temptation in his Houſe; That he would vindicate his own body from any other violence which he could offer with the ſame courage that he did that of his Daughter. Let other men look to themſelves and their Children.* As *Virginius* ſpoke thus, the multitude anſwered with ſhouts, *That they would neither be wanting to revenge his Grief, nor to vindicate their own Liberty.* Upon which being encouraged by the Citi-

zens

zens that accompanied *Virginius*, they marched in Arms to the City, ſat down upon the Aventine, exhorted the people to retrieve their Liberty, and to make new Tribunes of the people. *Icilius*, *Virginia*'s Sweet-heart had the ſame influence upon the Army that was in the *Sabines* Country, ſo that they came and joyned thoſe on the *Aventine*, and at laſt overturn'd the Government of the *Decemviri*, whom they threatned to burn alive, and *Appius Claudius* the Luſtful Tyrant, being degraded, kill'd himſelf before the day of his Trial, and his Collegue *Coppius* did the like; ſuch was the Iſſue of his unclean deſign upon the Government and himſelf. This is the ſecond time that Whoredom overturned the form of the *Roman* Government.

Livy *in the 8th Book of his firſt Decad* gives us a Remarkable Inſtance of the puniſhment of *Minutia* a Veſtal Virgin, for breaking her Vow of Chaſtity, by commiting Inceſt: She became firſt ſuſpected of wantonneſs becauſe of her Garb and Dreſs, which was thought too fine and curious for one of her profeſſion; and at laſt ſhe was poſitively accuſed before the High-prieſts, by one of her Bondmen, that turn'd Informer againſt her, whereupon ſhe was firſt enjoyned to abſtain from her Office, and then being brought to her Trial, was after Conviction ſentenc'd to be bury'd alive, which was executed accordingly at the Gate *Collina*, on the pav'd Cauſeway, which for her Crime was called *Campus Sceleratus*. By this

this and the Inſtance immediately preceeding, we may ſufficiently ſee how hateful Whoredom was amongſt the *Romans* at that time, when a Father chus'd rather to murder his only Child, than to have her made a Whore; and that they conceiv'd the breach of a Vow of Chaſtity could not be expiated any otherwiſe than by burying the Criminal alive.

In the 28*th* Chapter of that ſame Book, he gives us a Relation of the Ignominy and ſhame that *L. Papirius* an Uſurer brought upon himſelf by his unnatural Luſt, and of the benefit which accrewed to the people by a Villanous Outrage that he committed upon the Body of *C. Publius*, a Comely Youth, the occaſion of which was thus. There was a barbarous Cuſtom then in uſe amongſt the *Romans*, called *Nexus*, being a kind of obligation whereby perſons that ow'd Money were bound to their Creditors, to be their Slaves, and to work wholly for them till their Debts were paid. By virtue of which Cuſtom *C. Publius* was forc'd to bind himſelf for a Debt of his Fathers to *Papirius*: Who being a luſtful Wretch, endeavoured firſt to debauch the Youth by filthy Speeches and flatteries, but finding him proof againſt thoſe tentations, he endeavoured to terrifie him with threats, and ever and anon put him in mind of his Fortune, *viz.* that he was a Slave, but the Honeſt Youth not being to be prevailed upon this way neither, the Savage Uſurer converting his Luſt into Rage, caus'd the poor

poor youth to be ſtrip'd naked and cruelly whip'd, by which his body was deſperately torn and mangled, the oppreſſed youth being not able to endure that Diſgrace and Torment, ran out into the Street in that condition, and cried out upon the Uſurer for his Cruelty and Luſt. This occaſioned a Great Concourſe of people, who being mov'd with Compaſſion towards the young-man, and with abhorrence at the Indignity of the thing, as that which might perhaps befall themſelves or their Children, they crowded into the Forum, and from thence went in a full Body to the Council Chamber, which obliged the Conſuls to call a Senate; and as the Fathers entred the Houſe, the people falling at their feet ſhewed them the young mans mangled and Bloody Back, whereupon a Law was paſſed that from thence forward the Eſtate and Goods and not the Body of any Debtor ſhould be Chargeable for Debts. Thus was *Papirius* juſtly puniſhed for his Luſt and Savage Cruelty, in loſing his Money, being deprived of the Object of his Luſt, and branded with perpetual Infamy.

That ſame Author, *Decad* 3. *lib.* 2. *Chap.* 57. tells us that *Opimia* and *Floronia* two Veſtal Nuns being convicted of Whoredom were buried alive, and *Lucius Cantilius* Secretary to the Pontiffs, that committed Inceſt with *Floronia* was whipt to death by the Arch-Pontiff in the Common-hall. That this villany of the Nuns was lookt upon as a Publick and Ominous diſaſter, whereupon

upon they ſent to the Oracle of *Delphos* to enquire how it might be expiated and had this Anſwer returned, that they muſt bury two Couples alive in the Beaſt Market, *viz.* a French-man and a French-woman and a Greekman and a Greekwoman, which was accordingly performed.

In the third Book of that *Decad*, we have an account that *Hannibal*'s Army which had not long before obtained a Glorious Victory over the *Romans* at *Cannæ*, became ſo debaucht by wintering in *Capua* a Laſcivious City, that they ſpent their time in Sleep, Drunkenneſs, delicate Fare, Stews, Hot-houſes, *&c.* which ſo weakned their Bodies and debauched their Minds, that his wintering at *Capua* was reckoned no leſs an overſight in *Hannibal*, than was his not marching ſtraightway to *Rome* upon a defeat which he gave the *Romans* at *Cannæ*, for when he marched out of *Capua* his Army was entangled with Harlots, and his Men were rendred ſo effeminate with their Luxury that they could not endure fatigues as formerly, but fled from their Colours in great numbers, and from that very time the decay of the *Carthaginian* Glory and Reputation, and the fall of their Government may take its date, ſuch have always been the fatal conſequences of Luxury or Uncleanneſs to People and Nations.

It may not be improper here to take notice of the fatal diſaſter of that Luxurious City of *Capua*, which being taken by *Q. Fulvius* and *Appius Claudius*, the Chief

Chief men of the City haſtened their own deaths by Poyſon, and the Senators were put to death by *Q. Fulvius*, tho the Senate of *Rome* had granted them pardon for their Lives, and then *Capua* was reduced to a Village, tho the Buildings were ſpared, but they were not allowed the privileges of a Corporation, nor the benefit of Magiſtrates.

In the 3*d*. *Decad*, *Lib*. 9. *Chap*. 17. We have an account of the brutiſh Luſt of *Pleminius* the *Roman* Lieutenant at *Locri*, againſt whom the *Locrians* ſent Ambaſſadors to the Senate at *Rome*, where they charged him and his Officers with Raviſhing their Matrons, Virgins and Ingenuous Youths, That there was not one Houſe nor one Perſon in *Locri*, but what had been injured and that all parts of their City ſounded with Cries of Women and Children that were raviſhed, which the Senate reſented ſo much, that *Pleminius* and above thirty of his Aſſociates were ſent in Chains to *Rome*, where *Pleminius* made his *Exit* in a Dungeon, a juſt and ſuitable puniſhment for one that had been guilty of ſo many works of Darkneſs.

Our next Inſtance is that of *Sophoniſba*, *Decad* 3. *Book* 10 *Chap*. 15. She was daughter to *Aſdrubal* the Famous *Carthaginian* General, and Married to *Syphax* King of *Numidia*, who being routed by *Maſſiniſſa* King of *Maſſilia*, and an Allie of the *Romans*, whom he had diſpoiled of his Kingdom, *Maſſiniſſa* was ſo enchanted with Love

to

to *Sophonisba*, that he married her within a few hours of his having taken her Captive, such was his impetuous Lust and her accurſed Inconſtancy, for when he came into the Pallace where ſhe was, her adreſs to him ſavoured more of a Courteſan than either of a Conſtant Wife or a Generous Queen, ſo that ſhe ſeem'd rather to Court him than avoid his Embraces, for which Divine Juſtice ſoon found her out. Her Husband *Syphax* being taken and carried before *Scipio*, who asked him, why he made War upon the *Romans*, anſwered, That his Palace was ſet on fire by Nuptial Torches, when he married *Sophonisba*, who never reſted till ſhe had armed his Hands againſt himſelf, as well as his Gueſt and good Friend: yet, That amidſt all his Miſeries he had this Comfort ſtill, that he ſaw the ſame Peſt and Fury was got into the Houſe and Family of his greateſt Enemy, and that *Maſſiniſſa* was not more prudent or conſtant than *Syphax*. This obliged *Scipio* to rebuke and expoſtulate with *Maſſiniſſa* privately, thus: Maſſiniſſa, *I believe that you ſaw ſome good things in me, not only when you came firſt into* Spain *to contract Friendſhip with me, but afterwards alſo, when I came into* Africa, *you committed both your ſelf and all your Hopes to my protection: But there is no Virtue, for which I ſeem to be a fit Object of your Affections, wherein I glory ſo much as in the government and maſtery I have over my Luſts; and this I would have you alſo,* Maſſiniſſa, *add to your other extraordinary Qualifi-*

cations, for there is not, believe me, ſo much Danger to be fear'd, in our Age, from armed Foes, as from Pleaſures that ſurrounds us on every ſide. After a great deal more to this purpoſe, he concluded thus; *Subdue your paſſion, and have a care you do not deform many Virtues with one Vice*, &c. *Maſſiniſſa* was ſo much ſtruck with this Mercurial Speech, that after a ſharp Conflict with his Paſſion and impetuous Amour, he ſent a truſty Servant with a Cup of Poyſon to *Sophonisba*, and to tell her, That *Maſſiniſſa* would willingly have perform'd his firſt Promiſe to her, as an Husband ought to his Wife, but ſince they that were able to do it had taken that Power out of his Hands, he was reſolved to make good his ſecond Promiſe, That ſhe ſhould not be, whilſt alive, in the Hands of any *Roman*, as being mindful of her Father, who was a General, her Country, and the two Kings to whom ſhe had been married; and that ſhe therefore ſhould conſult her own Good. To which *Sophonisba*, with a Conſtancy much more commendable than ſhe was endow'd with when *Maſſiniſſa* accoſted her with his Amours, anſwer'd, *I accept this Nuptial Preſent; nor is it unwelcome to me, if my Husband could do no more for me; yet tell him this from me, That I ſhould have dy'd much better, if I had not been married at my Funeral:* And ſo drank it off, without any more ado. Thus was ſhe puniſh'd for her Diſloyalty to her Husband *Syphax*; for it had been an eaſie matter for a Woman of ſuch vaſt Courage as ſhe appears to have been

been, to have deliver'd her ſelf by Death from *Maſſiniſſa*'s Embraces, as well before as after ſhe had polluted her ſelf with ſuch an Unlawful Marriage.

The next thing ſuitable to our Subject, which occurs to us in this Hiſtorian, is the Controverſie which happen'd among the *Romans*, about abrogating the *Oppian* Law for reſtraining the Luxury of Womens Apparel. *Marcus Portius Cato* was for continuing the *Law*, and in his grave Oration on that Head had theſe remarkable Sayings concerning it, *viz.* That *if every one of the* Romans *had reſolv'd to maintain the majeſty and prerogative of an Husband over his own Wife, we ſhould not have had all this Trouble with the Women in general; but now our* Liberty *being reſtrain'd at home, by the Tyranny of our own Women, 'tis intrench'd and trampl'd upon here in the* Forum. —— Our Anceſtors would not ſuffer Women to do any private Buſineſs, without the Advice of a Man, but to be at the diſpoſal of their Parents, Brethren, or Husband; but We, forſooth, now-adays, let them manage even the *Commonwealth* it ſelf. You have often heard me complain not only of the Prodigality of Women, but of Men too, and thoſe as well Magiſtrates as private Perſons; and, that the City labours under *two* different Vices of *Avarice* and *Luxury*, which have been the Bane of all great Empires. —— *But*, ſays a great Lady, *I cannot endure this levelling and equality; why ſhould not I appear all glittering with Gold, and cloathed in Purple? Why*

ſhould the Poverty *of others lie hid under the Umbrage of this* Law, *ſo as what they cannot have, they, if it were lawful, ſhould ſeem able to buy? Will you* Romans *give your Wives occaſion to contend in this manner, that the Rich Women ſhall deſire to have what no Woman elſe can purchaſe, and the poorer ſort, leſt for this very Reaſon they ſhould be contemn'd, to ſtretch beyond their Abilities? She that can, out of her own* Stock, *will purchaſe the thing ſhe lacks; and ſhe that cannot, will ask her Husband; and woe be to that man who either does or does not grant their Requeſts, when he ſhall ſee that which he himſelf would not give her, given her by another man* And abundance more to this purpoſe; which is the Opinion that the Wiſeſt of the *Romans* had of Temperance, and the Abhorrence they had of Luxury, as being always the Forerunner of the Ruine of any State or People.

In the 8th *Book*, *cap.* 24, *Decade* 11, he gives us an Account of a memorable Judgment upon a *Roman* Centurion, for violating the Chaſtity of a petty *Grecian* Queen, who was committed to his Cuſtody among other Captives. The Centurion being taken with her Beauty, did firſt ſound her Inclinations, but finding her averſe to Voluntary Adultery, he offer'd Violence to her Body, which Fortune had made a Slave; after which, he put her in Hopes of returning into her own Country, but at the ſame time bargain'd with her for ſo much Gold; and leſt any of his own People ſhould know it, he permitted her to ſend one of the other Captives,

tives, whom she pleas'd, to bring the Money, and two of her Friends, to receive her at the side of a River, whither he went the next Night, with his Captive, to meet them. As soon as they had shew'd him the Gold, the Lady commanded her Friends to draw their Swords, and kill the Centurion; which being done, she order'd them to cut off his Head, and wrapping it up in her Gown, carried it to her Husband *Ortiagon*, whom before she embraced, she threw the Centurion's Head at his Feet, acquainting him what Injury she had receiv'd, and how she had reveng'd it; and spent the remaining part of her Life without any Stain upon her Conjugal Chastity.

The next thing belonging to our Subject which occurrs in this Historian, is, his Account of the *Bacchanalian* Rites, *Decad.* 4, *Lib.* 9, *Cap.* 8, *&c.* as follows, *viz.*

There came a petty Priest, or Prophet, of those Times, out of *Greece* into *Etruria*, now *Tuscany*, who was the chief Manager of certain Rites call'd *Initia*, to which Religious Performance there were added the Pleasures of Feasting and Wine, and when Wine and the Night, the Men and Women being mixt together, had extinguish'd all Sense of Shame, first there were Debaucheries of all sorts committed, ingenuous Men and Women lay promiscuously with one another, and false Witnesses, false Tokens and Judgments, came out of that same Office of Roguery; and many times People were kill'd or poyson'd in their own Houses, and

frequently 'twas ſo order'd, that their Bodies could not be found to be buried. Many Crimes were carried on by Treachery, and more by Force, and thoſe Outrages were conceal'd, by reaſon of their Houlings and the noiſe of their Drums and Cymbals, ſo that no-body could hear the Cries of thoſe that had Violence offer'd to them when they were kill'd, or had Violence offer'd to their Chaſtity. This Miſchief came from *Etruria* to *Rome*, where the bigneſs of the City conceal'd their Villanies.

Thoſe Wicked Practices came at length to be diſcover'd by *Poſtumius* the Conſul, in the following manner. *P. Æbutius* being left an Orphan, was educated under the tutelage of his Mother *Duronia*, and his Father-in-law *T. Sempronius Rutilus*, of whom his Mother was mighty fond. His Father-in-law having manag'd the Guardianſhip at that rate, that he could give no good Account of it, had a mind either to deſtroy the Young-man, or to have him oblig'd to him by ſome Bond; and the beſt Way he could contrive to effect his Deſign was, by the *Bacchanalian* Rites: —— Whereupon *Duronia* call'd her Son, and told him, that *ſhe had vow'd when he was ſick, that as ſoon as he recover'd ſhe would initiate him in the* Bacchanalia, *which ſhe was now reſolv'd to perform*; telling him, *that he muſt live Chaſt for ten days; that on the tenth day ſhe would carry him to Supper, and afterwards, when he was clean waſh'd, into the* Sacrary. *Æbutius* happening to impart this to *Hiſpala Fecenia*, a Curteſan,

ſan, with whom he kept company, and who lov'd him entirely, ſhe diſſuaded him from it, telling him, *it was a ſnare laid for his Life*, and pray'd, that *a thouſand Curſes might light on their Heads who perſwaded him to it.* The Youth admiring at the Diſorder ſhe was in, deſir'd her to ſpare her Curſes, for his Mother, by the Conſent of his Father-in-law, had commanded him ſo to do; to which she replied, *Your Father-in-law makes haſte to deſtroy your Credit, Hopes, and* Life. — This put him into a Surprize, and made him the more eager to know what the matter was; whereupon ſhe (begging Pardon of the Gods and Goddeſſes, if, forced by the Love she bore him, she reveal'd things that ought to have been conceal'd) told him, that when she was a Waiting-maid, she went along with her Miſtreſs into that Sacrary, but ſince she was free, never came within it: That she knew it to be the Shop of all Corruption; that as ſoon as any Perſon was introduc'd, he was deliver'd, like a Sacrifice, to the Prieſts, who carried him into a place that rung round with Howlings, Singing, Cymbals, and Drums, that the Voice of any one that complain'd, when Luſtful Violence was offer'd to them, might not be heard: Wherefore she deſir'd and beſeech'd him, that he would diſengage himſelf from that Deſign, by any means whatſoever, and not throw himſelf headlong into that place, where he muſt both do and ſuffer all the moſt abominable things imaginable. Nor would she let him ſtir from her, before the

Young-man had promis'd that he would keep away from thoſe Myſteries.

When he came home, his Mother began to tell him what he muſt do in order to his initiation; to which he anſwer'd, That *he would not be initiated at all*: Whereupon she cried out, That *he was ſo intoxicated with that Serpent* Hiſpala, *that he had loſt all reſpect for his Father-in-law, his Mother, and the Gods themſelves.* His Father-in-law laying hold of the Opportunity, turn'd him out of doors, with four Servants; whereupon the Young-man went to his Aunt *Aebutia*, a grave Matron, and acquainted her with the Cauſe of his being turn'd out; ſhe adviſ'd him to make Complaint to the Conſul *Poſtumius* the next day, which he did privately; the Conſul did thereupon ſend for *Aebutia*, and being inform'd by her concerning her Nephew *Abutius*, he ſent likewiſe for *Hiſpala*, who being amaz'd that ſhe ſhould be ſent for by a perſon of that Dignity, went to his Houſe full of Fear. —— The Conſul taking her aſide, examin'd her before his Mother-in-law *Sulpicia*, a noble and grave Lady, concerning what was done in the Grove of *Simele*, at the *Bacchanals*: She was ſo much ſurpriz'd, that for ſome time ſhe ſtood ſpeechleſs, and at laſt confeſs'd, That *when ſhe was a very little Girl, and a Servant, ſhe was initiated with her Miſtreſs, but, for ſome Years, ſhe knew nothing of what they did there*, and would fain have evaded any further Queſtions, *being afraid of the Gods* (ſhe ſaid) *whoſe Secrets ſhe had diſcover'd, but of*

Men

Men much more, who would tear her in pieces for being ſuch an Informer; and therefore pray'd they would ſend her to ſome place out of *Italy*, where she might be in Safety. The Conſul promis'd, that *ſhe ſhould* live ſecure at *Rome*; and then she declar'd, that there was no manner of Villany omitted at thoſe Rites; that there were more Luſtful Enormities committed by the Men, among themſelves, than by the Women; that if any one were unwilling to endure ſuch Shameleſs Actions, and ſlow to Wickedneſs, they were ſacrific'd for Victims, for they thought nothing unlawful, which was the greateſt Tenet of their Religion, that ſuch Men as would not conſpire, aſſociate in Villany, or endure their Luſtful Uncleanneſs, they carried away into ſecret Dens and Caves, and gave out, that they were ſnatch'd away by the Gods; and that for two Years paſt they had order'd, that no body ſhould be initiated, who was above *Twenty Years* of age, becauſe the younger they were, they thought they would be the more ready to endure their Folly and Leudneſs. The Conſul being thus throughly inform'd of the matter, acquainted the Senate with it, and amongſt other things, in his Speech to them, had theſe remarkable Sayings: *Do you think*, Romans, *that Youngmen, who are initiated into this Order, are fit to be made Souldiers of? Shall we put them in Arms, that come out of ſuch an obſcene Brothelhouſe? Will ſuch Fellows as theſe, that are cover'd all over with Buggeries of their own and*

other

other men, fight for the Chaſtity of their Wives and Children? And ſetting forth at large the Danger that might accrue to the State by thoſe Nightly Meetings, the *Bacchanalian* Rites were prohibited by Order of the Senate, all the Prieſts of the Order were commanded to be ſhut up, and the Frequenters of thoſe Nightly Meetings enquir'd after; ſuch of them as they found to have been only initiated, and had ſaid Prayers according to the Sacred Form, which the Prieſts repeated before them, in which was contain'd a curſed Obligation to commit all Acts of Villany and Lechery, but had not committed them, them they impriſon'd; but thoſe whom they found to have been defil'd by Luſt or Murder, falſe Teſtimonies, falſe Tokens, forging of Wills, or other Frauds, they put to Death; after which the *Bacchanalia* were pull'd down at *Rome*, and all over *Italy*.

We ſhall conclude our Inſtances from *Livy*, with this Paſſage, which is the laſt that fam'd Hiſtorian affords us, that any way relates to our Subject. —— It is proper however to obſerve here, that the *Bacchanalia*, which we have now deſcrib'd, may juſtly be reckon'd a-Kin to, if not the Offſpring of, the *Eleuſina Sacra* formerly mention'd; both of them had their Original from *Greece*, and were ſolemniz'd with much the like Secrecy and Outrage; and both of them ſerve to let us ſee how far Humane Nature may be deprav'd by raging Luſt, when

when a Perſon or People are juſtly given up to it of God.

We think it proper, before we come to the Inſtances of the *Roman* Emperors, *&c.* which are but too too numerous, to take a view of thoſe perſons whom *Plutarch* has honour'd to be their Biographer, and to excerpt from thence what ſuits with our purpoſe.

We have taken notice, that *Rome* was founded by a ſpurious Brood, and in the Life of *Theſeus*, which is the firſt in *Plutarch*: We ſhall find that *Athens* had much the ſame ſort of Original; which is the more obſervable, becauſe from thoſe two Cities the Chriſtian Religion met with the greateſt Oppoſition, *viz.* from the vain *Philoſophy* of the former, and the more bloody and cruel *Perſecution* of the latter.

Our Author tells us, That *Theſeus* ſeems to reſemble *Romulus* in many particulars, and in his Birth eſpecially, both of 'em being born out of Wedlock, and of uncertain Parentage. *Ageus* however is reckon'd to be Father to *Theſeus*, by *Athia* Daughter to *Plitheus*, whom having got with Child, he left a Sword and a pair of Shoes, hiding them under a great Stone, and making her only privy to it, commanding her, that if ſhe brought forth a Son, who when he came to Man's eſtate ſhould be able to lift up the Stone, and take away what he had left there, ſhe ſhould ſend him away to him with thoſe things with all Secrecy: Which

ſhe

ſhe having accordingly obſerv'd, her Son *Theſeus*, after he had ſlain *Sinnis*, who from his way of murthering Men was call'd *The Bender of Pines*, committed Fornication with his Daughter *Perigune*, begot *Menalippus* upon her, and afterwards married her to another. The next Feat *Theſeus* did, was the killing of *Phea*, a Beaſt of great fierceneſs, according to ſome, or a cruel and luſtful Woman, according to others, who had the Name of *a Sow* given her, from the beaſtlineſs of her Life; which, if true, she was remarkably enough punish'd, by one that was as guilty of Incontinence as her ſelf. —— The next thing we have of his Amours is, that with *Ariadne*, by whoſe Advice and Aſſiſtance he overcame the *Minotaur*; but having ſerv'd his Ends, he deſerted her for another, *viz.* *Aegle*, with whom he fell in Love, and thereupon *Ariadne* died of Grief, as ſome ſay, tho' others contradict it, and alledge, She died in Childbed. —— Our Author gives us alſo an Account of his Rape of *Antiope*, Princeſs of the *Amazons*, — and, in short, ſums up his unlawful Amours, and the fatal Conſequence of them, in a few words, thus: That the Marriages of *Theſeus* were neither honourable in their beginning, nor fortunate in their Events; — and recounts them thus, *viz.* that he forc'd *Anaxo* the *Traxenian*; ravish'd the Daughters of *Sinnis* and *Cercyon*; married *Peribœa* the Mother of *Ajax*, and then *Pheribœa*, and then *Iope* the Daughter of *Iphicles*: Further he is accus'd for deſerting

Ari-

Ariadne, as is before related, being in love with *Ægle*, the Daughter of *Panopeus*, an Action neither juſt nor honourable; and laſtly, for the Rape of *Helen*, when he was fifty Years old, which fill'd all *Attica* with *War* and *Blood*, and occaſion'd his Baniſhment and Death, *Lycomedes* having thrown him headlong from a Rock, as he had hurried himſelf headlong into Luſtful Paſſion. Such was the fatal Exit of this *Ethnick* Hero, occaſion'd by his Uncleanneſs.

In the Life of *Lycurgus*, that great *Lacedemonian* Philoſopher and Law-giver, we have an eminent Inſtance of the truth of that of the Apoſtle concerning the Heathens, that becauſe when they knew God, they glorified him not as God, he gave them up to work all Uncleanneſs with greedineſs; for what leſs than a Judicial Blindneſs could ſo much infatuate ſuch a wiſe man as *Lycurgus*, to allow a Community of Wives, and the promiſcuous Dancings of young Men and Women together naked, that muſt neceſſarily inflame their Luſts? Which is own'd by *Plutarch* himſelf, tho' cover'd under the handſom Expreſſions of *alluring them to Marriage, not upon Intereſt and Equality of Fortune and Birth, but from the ſweet Conſtraint and unſophiſticated Dictates of Nature.* — The Reaſons of this *Community of Women* he enforc'd by theſe Arguments following, *viz. That Children are not ſo much the Propriety of their Parents, as of the Commonwealth, and therefore he would not have 'em begot by the firſt Comers, but by the beſt Men that could be found:*

That

That the Laws *of other Nations ſeem'd to him very defective and incongruous, who were very ſollicitous for the Breed of their Dogs and Horſes, and ſent a great way to get the beſt Stallions, and yet kept their Wives under Lock and Key, for fear of other Men; whereas themſelves were craz'd, old, or infirm, and more fit to propagate Diſeaſes than their Species.* Certainly any man, at firſt ſight, muſt needs ſee that thoſe Dictates of our Philoſopher are contrary to the Dictates of Nature, and naturally Introductive of all manner of Villany and Diſorders. —— Reaſon, as well as Revelation, teaches us, that Jealouſie is the Rage of a Man, and that there is nothing more unſupportable to Humane Nature. All Hiſtories are full of Tragical Inſtances of it; and Experience teaches us, that thoſe Nations where ſuch promiſcuous Copulations are allow'd, differ but very little from Brutes, whoſe Example *Lycurgus* propoſes, and they follow. If it be objected, What we find in the Life of our Author, that ſo long as theſe Ordinances were obſerv'd, the Women were ſo far from that Scandalous Liberty which hath ſince been objected to them, that they knew not what the Name of Adultery meant; it may be anſwer'd, That it implies a downright Contradiction; for if thoſe Ordinances were obſerv'd, the Commonwealth of *Sparta* muſt neceſſarily have abounded with Adultery, whether they knew the Name of it or not: But it's probable, that ſeeing ſuch a Choice of *Paramours* was allow'd them by *Lycurgus*'s Laws, they

they did not reckon lying with their Neighbours Wives Adultery: And therefore *Geradas* might well ſay, That *it was as impoſſible to find an Adulterer in* Sparta, *as to find a Bull with a Neck ſo long, that he could ſtand at one ſide of the Mountain* Taygetus, *and drink of the River that run on the other ſide of it.*

It is alſo obſervable, that this Practiſe did not anſwer the End taken from his Brutiſh Reaſon, *viz.* to have ſtrong and healthful Children; for we have an Account by this ſame Author, that if they found the Child upon its Birth to be deform'd, and of an ill Complexion, they order'd it to be caſt into a deep Cavern of the Earth, near the Mountain *Taygetus*; and that the Women did alſo bath the new-born Children in Wine, thinking it would immediately kill thoſe of a weak Conſtitution: And yet, notwithſtanding all thoſe Precautions, we find that they had weakly Children bred up, and thoſe, our Author ſays, they employ'd in gathering Sallads and Herbs.

To conclude this point; It is not at all to be wonder'd at, that a People who allow'd ſuch Unfaithfulneſs as to the Marriage-bed, ſhould grow ſo unfaithful in all their other Tranſactions as the *Lacedemonians* did, which occaſion'd their being utterly ruin'd by the *Athenians*.

In the Life of *Numa Pompilius*, ſo much reverenc'd by the *Romans* for his Piety, and accounted the firſt Inſtituter of their Religion, we find, that when a *Roman* was ſufficiently ſtock'd with Children, in caſe his Neigh-

Neighbour, who had none, ſhould deſire him to accommodate him with his Wife, that he alſo might have the Benefit of Iſſue from ſuch a fruitful Woman: *Numa* allow'd the Husband either to lend his Wife for a time, or to looſe the Bonds of Marriage, and conſign her into the Hands of her Paramour for ever. —— An early Preſage that *Rome* was at laſt to become the *Mother of Harlots, and of the Abominations of the Earth*; another Inſtance of thoſe wiſe Heathens being judicially given up of God to their Uncleanneſs, becauſe they did not improve the Knowledge they had to the Glory of God, of whoſe Being and Attributes they had ſuch clear Ideas.

In the Life of *Solon* we have an Account That that great *Philoſopher* and *Law-giver* was guilty of Unlawful Love towards Boys, and that deſigning to appropriate that Brutiſh pleaſure to ſuch as he call'd Gentlemen, he forbad the uſe of it to Slaves. In one of his Laws he permits an Heireſs, if her Lawful Husband prove impotent, to lye with his neareſt Kinſman; and yet he was ſo inconſiſtent with himſelf, that he permitted any one to kill an Adulterer, that found him in the Act. —— We ſhall conclude this paſſage with his Account of himſelf in this Diſtick:

I mind a Song, a Miſs, and Glaſs of Wine;
Theſe are moſt mens Delights, and theſe are mine.

In

In the Life of *Camillus* we have an Account, how the *Latins* were defeated by their Lasciviousness and Whoredom, when they had reduced the *Romans* to a very great strait, the passage is thus: The *Latins* demanded a certain number of free Maids from the *Romans* in Marriage; the latter looking upon this as a Trick only to gain Hostages, and yet being both afraid and unable to carry on the *War*, they durst not positively refuse them; whereupon *Tutula*, or *Philotis* as some call her, advis'd the Magistrates to send her, and some other beautiful Damosels, who were Bond-maids, habited like Free-Virgins, and while the *Latins* were in their Dalliances with them, they would give them a Signal to fall out upon them: Which being agreed on accordingly, *Tutula* in the Night-time set up a lighted Torch upon a wild Figtree, hanging up some Clothes on the Tree that hid the Torch from the *Latin* Camp, while it was perceptible to the *Romans*, and accordingly they sally'd, surpriz'd and destroy'd the *Latins*, in remembrance of which a Festival was appointed, call'd the *Nonæ Capratica*, wherein the People run out of the City in a confused manner, calling aloud the most familiar and usual Names, as *Caius*, *Marcus*, *Lucius*, and the like, as they did at the Sally; and the Maid-servants, richly adorn'd, ran about, playing and jesting upon all they met, and amongst themselves use a kind of skirmishing, to shew they help'd in the Conflict against the *Latins*; and in the time of their

Feaſting they ſit ſhaded over with Boughs of wild Figtree.

Our next Inſtance is that bold *Athenian* Gentleman *Pericles*, whoſe Weak Side was Laſciviouſneſs, and therefore he became the Subject of the Railery of the Comick Poets of his time; who upbraided him, as being the errant'ſt Whoremonger that ever liv'd, charg'd him with diſhoneſt Converſe with the Wife of *Menippus*, and of committing Inceſt with his own Son's Wife: His Intrigue with *Aſpatia* before Marriage is alſo much taken Notice of, and She is accus'd of being no better than a *Bawd*, or as the Tranſlator expreſſes it, *Keeper of a Vaulting-ſchool.* They did alſo upbraid him with the Volaries or Birdcages of *Pyrilampes*, who being *Pericles*'s Friend, they pretended that he us'd to preſent Peacocks and fine Birds to *Pericles*'s Miſſes. The Puniſhments inflicted upon *Pericles* we find to be, that he was not only envied and diſturb'd by Tumults and Seditions, but diſquieted with the Diſobedience and Scurrilous Reflections of his own eldeſt Son, depriv'd of him and his youngeſt Son, whom he lov'd entirely, by Death, and conſtrain'd at laſt to repeal his own Law againſt Baſtards enjoying any Inheritance, that his Baſtard Son ſhould keep up the Name of his Family; and he was cut off too at laſt, by Order of the Senate: And *Pericles* himſelf, who had burnt ſo much in Luſt, was conſum'd to death by a burning Plague, his Uncleanneſs having fix'd ſuch a Stain upon his Memory, as all his great Acti-

Actions have not been able to wipe off.

In the Life of *Fabius Maximus* we have an Account how *Tarentum* was betray'd to him by means of an Unchaſt Woman, who with her Amours and Flatteries prevail'd upon her Lover, a Noble *Brutian*, to betray the Town to the *Romans*: *Fabius* having ſent her Brother, who was in his Army, into the Town on purpoſe to manage the Intrigue; or, according to others, ſhe had formerly been *Fabius*'s own Miſtreſs, and he permitted her to go and corrupt the *Tarentine* Governor by her lewd Embraces, which occaſion'd the taking and cruel deſtruction of the Town: So fatal are Harlots to all *Commonwealths* where they are ſuffer'd to remain unpuniſh'd.

We have already had occaſion to obſerve how fatal the Impure Amours of *Alcibiades* was to all *Greece*, and particularly to *Athens*; but there are divers more obſervable Particulars as to that matter, in his Life written by *Plutarch*, tho' he was continually attended by that excellent perſon *Socrates*, whoſe wholſome Inſtructions had much Influence upon him, yet all his Philoſophy was not able to reform him. We find him accus'd, when a Boy, of a Suſpicion of being a *Catamite*; his Wife *Hipparete*, a virtuous Lady, and one that lov'd him entirely, abandon'd him at laſt, becauſe of his multitude of *Whores*, and ſu'd for a Divorce from him; but when ſhe preſented her ſelf before the Magiſtrate for that end, *Alcibiades* retook her again by Force. — He is accus'd of being

ing Luxurious in his Eating, Drinking, and Amours, and was much deſpis'd by the *Athenians*, becauſe, inſtead of their uſual Enſigns upon his Shield, he had a *Cupid* painted upon it with a Thunderbolt in his Hand. *Ariſtophon* the Painter drew him ſitting in the Curteſan *Nemea*'s Arms, which much diſpleas'd the graver *Athenians*. While he was an Exile at *Sparta*, he debauch'd the *Wife* of *Agis* King of *Lacedemon*, and had a Son by her: And 'tis obſervable, that the cauſe of his being baniſh'd from his own Country and condemn'd to Death, was his having perform'd the debauch'd Myſteries of the *Eleuſina Sacra* by way of Mockery. The Injury he did to *Agis* King of *Lacedemon* made him unſafe there, ſo that he fled for Security to *Tiſaphernes* the *Perſian* General. In a word, his whole Life was a continued Series of remarkable Ups and Downs: And his Death was no leſs remarkable, the Hiſtorian giving us an Account of it in this manner, *viz.* That having retir'd to a ſmall Village in *Phrygia*, with one *Timandra* a Miſtreſs of his, he was, at the inſtance of the *Lacedemonians*, attack'd in his Houſe by ſome *Barbarians*, who ſetting it on fire, he with much ado eſcap'd thro' the Flames, and was at laſt ſlain by their Darts, his Miſtreſs *Timandra* having buried him with as much Decency as her Circumſtances would allow. Thus did *Alcibiades* fall inglorioufly by his Luſts, who had done ſo many Great and Glorious Actions in the *World*.

We

We have already touch'd upon the Judgments which purſued *Dionyſius*, the Luſtful Tyrant of *Sicily*, for his Uncleanneſs, but meeting with a further Inſtance of it in the Life of *Timoleon*, it is thought proper to take notice of it here in the words of *Plutarch*, *viz.* That all the Miſchiefs and Vexations of his former Reign were abundantly repaid and outdone by thoſe Evils and Calamities which he then ſuffer'd, for he liv'd to ſee the Funerals of his Sons in the prime of their Age, the Rapes of his Daughters in the Flower of their Virginity, and the Proſtitution of his own Siſter, that became his Wife, who being firſt villanouſly treated, and her Perſon expos'd to all the Luſt and Lewdneſs of the common Souldiery, ſhe was afterwards murder'd, together with her Children, and their Bodies caſt into the Sea. Thus was *Dionyſius* puniſh'd, as we may ſay, in Specie, for his Luſt and Cruelty.

In the Life of *Pelopidas* we find this remarkable Paſſage concerning *Archias*, the Tyrant of *Thebes*, who having render'd himſelf odious to the People by his Oppreſſion, and ſent many of them into Exile, ſ me of the Chief of thoſe Exi es contriv'd his Ruine, under the Conduct of *Pelopidas*, thus: *Philidas*, who was Secretary to *Archias*, having invited him and ſome others to an Entertainment to drink freely and accompany ſome married Whores, he was ſo much taken up with his Cups and the Expectation of his Female Gueſts, that tho'

he had a Letter ſent him diſcovering the Plot againſt his Life, and deliver'd with this Meſſage, *That it contain'd Matters of Concern, and therefore 'twas neceſſary he ſhould read it*; he anſwer'd, *Matters of Concern to morrow.* And as he was carrouſing thus, *Charon* and *Molon*, two of the Conſpirators, having put on Womens Apparel over their Armour, and thick Garlands of Firr and Pine to ſhade their Faces, in this manner came to the Door, upon which *Archias* and his Gueſts gave an Huzza, thinking they had been the lewd Women that they expected, but were quickly undeceiv'd, and had their Hearts pierced by the Conſpirators Swords, at the ſame time when they were pierced with the Darts of raging Luſt. And thus *Thebes* was deliver'd from Tyranny.

In that ſame Life we have an Account how Divine Juſtice purſued *Alexander* the Tyrannical King of *Pherea*, for his Brutiſh Luſt. His Wife *Thebe*, Daughter to *Jaſon*, being enrag'd at him for his Debaucheries, and particularly for abuſing her younger Brother to his Luſt, ſhe contriv'd his Death thus; —— She hid her three Brothers in a Room near to his Bedchamber, all the other Apartments being full of the Tyrant's Night-guards; before his Chamber there lay a fierce Dog chain'd, which would flye at all but the Tyrant's Wife and a Servant that fed him: When Night came *Thebe* went in alone to his Chamber, according to the uſual Cuſtom, and finding him aſleep,

came

came out again, commanded the Servant to lead away the Dog, for the King would take some Rest, and then covering the Stairs with Wool, brought up her Brothers into his Chamber, where they kill'd him, and throwing out his Carcass, it was trod under foot in great Contempt by the *Phereans*.

In the Life of *Marcus Cato* the Censor we find that the grave *Romans* thought that not so much as a Marriage, or a Night's Lodging for the Procreation of Children, nay, not a Feast or Drinking-bout, ought to be permitted according to every one's Fancy, without being censur'd and enquir'd into; and therefore they chose two Persons, one out of the *Patricians*, the other out of the *Commons*, who were to watch, correct, and punish, if any one ran too much after Voluptuousness; and therefore *Cato*, tho' he met with much Opposition, because of his Severity, was prefer'd to that Imployment; and the first remarkable thing which we find perform'd by him in that Office was, the Expulsion of *Lucius Quintus* from the Senate, because he had, to please a Boy whom he kept as a *Catamite*, order'd a condemn'd Person to be executed before him at a Feast. He did also throw *Manilius* out of the Senate, because in the presence of his Daughter, and in open Day, he was a little too sweet upon his own Wife. —— The People were so well pleased with his Behaviour in his Imployment, that they erected a Statue for him in the Temple of the Goddess of Health with the following Inscription; *That this was* Cato

the Cenſor, who by his good Diſcipline and Ordinances reclaim'd the Roman Commonwealth, when 'twas declining and ſupinely tumbling into Vice. Yet we find that this very Man, ſo famous for the Severity and Uprightneſs of his Manners, not improving that Knowledg which God had given him, was overcome by his Luſts even in his Old-age; for *Plutarch* ſays, that in his old days, when he was paſt a Lover's Years, he made uſe of Women, and particularly of a young Wench who came privately to him, which being diſcover'd by his Son, who took Offence thereat, the old Man, in revenge, married a young Woman, Daughter to *Salonius* his own Clark; and when his Son ask'd him the reaſon of it, he anſwer'd him ſoft and fair, *Good Son, I deſire to have many Children, and to leave the Commonwealth more ſuch Citizens as thou art.*

In the Life of *Pyrrhus* we have an Account that his multiplying of Wives with a deſign to enlarge his Intereſt, had not the happy Effect which he propos'd to himſelf by it, for *Lanaſſa*, one of his Wives, took ſo great Offence at his Inclination to the reſt, that ſhe deſerted him, and married *Demetrius* King of *Macedonia*, and by that means kindled a War betwixt him and *Pyrrhus*. In that ſame Life we do alſo find, that *Pyrrhus* was invited againſt *Sparta* by *Cleonymus*, one of the Chief Men there, becauſe his Wife *Chelidonis* falling deſperately in Love with *Acrotatus*, that Youngſter diſhonour'd his Bed; and therefore, to revenge himſelf for the

the Injury, he brought *Pyrrhus* with a great Army againſt *Sparta*, which occaſion'd a great deal of Bloodſhed, and endanger'd the City; however, *Pyrrhus* did not ſucceed in his Deſign againſt it, as if Providence would let him ſee, that he was no fit Perſon to revenge an Injury done to the Marriage Bed, who was ſo very guilty of that ſame Crime himſelf; and, at laſt, he fell by the Hands of a Woman, who ſeeing him engag'd with her Son in the Streets of *Argos*, threw a Tile upon him from the top of an Houſe, which made him fall from his Horſe, and a common Souldier did afterwards cut off his Head.

In the Life of *Sylla* we have this Account of him; That he us'd to ſit on a Chair of State amongſt beautiful Women, Mimicks, Fidlers, and ſuch-like Raſcally People, on whom he ſquander'd away the Revenues of whole Countries and Cities, beſtowing on ſome of them Ladies in Marriage againſt their Will, ſo as his Gratuities were much more intolerable than his Uſurpations. He kept company with Actors, Actreſſes, and Minſtrels, drinking with 'em Night and Day: He alſo indulg'd himſelf in Unnatural Luſt with Men, particularly *Metrobius* the Woman-actor: But behold the juſt Judgment of God upon him; — Theſe laſcivious Courſes brought him into a Diſeaſe which made his Bowels to feſter, ſo that at laſt the corrupted Fleſh broke forth into Lice in ſuch prodigious quantities, that all the Hands he could employ were not able to deſtroy 'em,

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ſo that his Clothes, Beds, Baſons, and Meat was polluted with that Contagion: He went often into the Baths by day, to ſcoure and cleanſe his Body, but all in vain, the courſe return'd ſo quick, and with ſuch numerous Supplys, as overcame all manner of Riddance; ſo that, in fine, he who had led an unclean Life dy'd of an abominable and unclean Diſeaſe.

In the Life of *Cimon*, *Plutarch* tells us, that he was lewd and vicious, accuſes him of Inceſt with his own Siſter, and other unclean Practices, and at laſt he died of a Wound, as ſome Authors ſay, which he receiv'd from the *Barbarians* in a Skirmiſh, his Impurity having fix'd a perpetual ſtain upon him, which all his great Actions could never wipe off. In that ſame Life we meet with a remarkable Paſſage concerning *Pauſanias* the *Lacedemonian*, who having ſollicited a young Lady of *Conſtantinople*, call'd *Cleonice*, to debauch her, her Friends dreading the Power of the Tyrant, were forc'd to abandon her to him: *Cleonice* commanded the Servants to put out all the Lights, and approaching his Bed ſilently in the dark, ſhe ſtumbled upon the Lamp, which ſhe overturn'd and ſpilt: *Pauſanias* being awak'd by the noiſe, and thinking it had been ſome Aſſaſſin to attack him, ſnatch'd up his Poinard and wounded her mortally, after which he never enjoy'd himſelf, but was diſturb'd in his Thoughts, and haunted by her Ghoſt, ſo that he never had Succeſs in any thing afterwards, and was at laſt ſlain by order of the Senate in *Miner-*

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va's Temple, whither he had fled for Refuge.

In the Life of *Lucullus* we find, that there was a ſtop put to the Careir of his good Fortune and Glory, chiefly by means of *Clodius*, his Wife's Brother, who was ſo unnatural a Villain as to commit Adultery and Inceſt with his own Siſter *Clodia*, *Lucullus*'s Wife, and ſtirring up the *Fimbrian* Army againſt *Lucullus*, prevented his further Conqueſts: *Lucullus* himſelf returning to *Rome*, gave himſelf up to all manner of Luxury, and was at laſt depriv'd of his Senſes by a Philtre or Amorous Potion, giv'n him by *Calliſthenes* his Freeman, to endear him to himſelf; ſo that this Great Man was not only ruin'd by the Laſciviouſneſs of himſelf and others, but a ſtop was thereby put to the *Ro nan* Conqueſts, which had otherwiſe, ſays our Author, not been bounded by the *Euphrates*, but by the uttermoſt parts of the Earth, and the *Hyrcanian* Sea.

In the Life of *Pompey* the Great we find that famous General accus'd of unchaſte Amours with *Flora* the Courteſan, whom he afterwards reſign'd to his Friend *Geminius*, upon which ſhe languiſh'd and died. We find likewiſe, that *Sylla*, to gain over this Great Man to his Party, perſwaded him to put away his Wife *Antiſtia*, and to marry *Æmilia* Daughter-in-law to *Sylla*, who was at that time Wife to another Man, by whom ſhe was big with Child. This unlawful Marriage was ſoon after puniſh'd in part, for *Antiſtius*, Father to *Antiſtia*, was murder'd in the

the Senate, as a Favourer of *Sylla* for *Pompey*'s ſake, and her Mother upon this account made away with her ſelf. — Theſe were the Tragedies that attended that unhappy Marriage, ſays *Plutarch*; and that there might be nothing wanting to compleat the laſt Act by Heav'ns, even *Æmilia* her ſelf not long after died at *Pompey*'s in Child-bed.

Theſe things were the more inexcuſable in *Pompey*, becauſe we find that he delighted much in the diſcovery of Weakneſſes of the ſame Nature in *Mithridates*, when he ſeiz'd his ſecret Writings, wherein, amongſt other things, he found abundance of wanton Love-Letters betwixt *Mithridates* and his Concubine *Monime*. — He might have taken Warning, one would think, of the Judgments that purſued *Mithridates* for his Intemperance, ſeeing when all his Concubines were brought before *Pompey*, he could not but perceive the abominable Crimes into which his luſtful Temper had hurried him headlong, for moſt of his Concubines were either the Daughters or Wives of Princes and great Commanders, except it was one whom they call'd *Stratonice*, who was Daughter to a Muſician; and having pleas'd *Mithridates*, by ſinging before him at a Banquet, his luſtful Paſſion was ſo much rais'd that he immediately took her to Bed with him, and in the Morning preſented her Father (who grumbl'd that he had taken his Daughter without ſpeaking one kind Word to himſelf) with many rich and coſtly Preſents, and the Eſtate of a Nobleman lately deceas'd, where-

whereupon the old Fellow was ſo much tranſported, that putting on his Purple Robes, and mounting his Horſe, he rode through the City, cry ng out, *All this is mine*, and ſo became the Herauld of his own, as well as of *Mithridates*'s Folly; and to thoſe that laugh'd at him for the ſame he ſaid, *There was no ſuch Wonder in this, but rather, that he did not throw Stones at all he met, he was ſo much beſide himſelf with Joy.*

Another Piece of Vengeance that purſued *Pompey*, and wherein he might read his Crime in his Puniſhment, was, That his Wife *Mutia*, during his abſence, had diſhonour'd his Bed; at which he was ſo nettl'd, that he ſent her a Bill of Divorce.

Pompey, in purſuit of his Amorous Inclination, did likewiſe commit a piece of notorious Injuſtice, in marrying *Julia*, Daughter to *Cæſar*, who had been affianced before, and was to be married within a few days to *Cæpio*, and, to appeaſe *Cæpio*'s Anger, married his own Daughter to him, who had formerly been eſpouſed to *Fauſtus*, the Son of *Sylla*. *Pompey* was ſo much beſotted with his Love to *Julia*, that he created abundance of Envy to himſelf, by committing the Government of his Provinces and Legions into the Hands of his Friends, as his Lieutenants, whilſt he himſelf wantonly rambl'd up and down, careſſing his Wife, throughout all the Delicacies of *Italy*; but he was ſoon depriv'd of her, for ſhe dy'd in Child-bed, her Daughter not outliving her many days.

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He afterwards married *Cornelia* Daughter to *Metellius Scipio*, and Relict of *Publius* the Son of *Craſſus*, a young Lady of great Quality, Beauty, and Education; but this Marriage was very unpleaſing to ſome People, who thought that ſhe was a Match more agreeable to his Son, and were angry that the Affairs of the City lay neglected, while he, from whom they expected a Cure to their Diſtractions, went crown'd with Garlands, and was revelling in his Nuptial Feaſts.

It's obſervable, that at the very laſt his Fondneſs towards this young Lady, and his Fear that her Beauty might expoſe her to ſome Diſhonour amongſt the *Parthians*, was the chief Argument that prevail'd with him not to have recourſe thither, where, in all probability, he might have been able to renew the War, and recover his Glory, after his Defeat in the *Pharſalian* Plains; ſo that reſolving to ſail for *Egypt*, and intruſt himſelf with *Ptolomy*, he was, by Advice of that young King's Council, barbarouſly and inhumanly murder'd, as going aſhore in a Boat in order, as he thought, to a favourable Reception; the diſtreſſed *Cornelia* and his Friends beholding this lamentable Tragedy from on board the Veſſels where they were. Thus fell this Great Man, to which, it cannot be denied, that his Amorous and Senſual Temper did highly contribute: Not that I would be underſtood poſitively to aſſert, that Uncleanneſs was the ſole procuring Cauſe of thoſe Tragical Diſaſters that befel this great Man,

Man and others, whom I have mention'd or ſhall mention in the courſe of this Hiſtory, it being enough for my Deſign to prove, that it was always one of the viſible Cauſes, and that it makes good the Aſſertion of the Wiſe Man in the *Proverbs*, where ſpeaking of the Harlot or ſtrange Woman in general, he ſays, That *many ſtrong Men have been ſlain by her*; of which there is not a more ſpeaking and demonſtrable Inſtance than this of *Pompey*, who had triumph'd over *Aſia*, *Africa*, and *Europe*, and yet was himſelf a Captive and Subject of Triumph to his own Luſts.

In the Life of *Cato* the younger, who was not only a great Pretender to Virtue, but, compar'd with his Contemporaries, a glorious Mirror of it. We find that he had no true Notions of the Honour of the Marriage Bed, nor any juſt Idea of Chaſtity; as is apparent from the following Inſtance. *Quintus Hortenſius*, whom *Plutarch* calls *a Man of ſingular Worth and approved Virtue*, propos'd to *Cato*, That his Daughter *Porcia*, who was already married to *Bibulus*, and had already born him two Children, might be given to him as a fruitful Field, from which he might raiſe an Offspring; *For*, ſaid he, *tho' this in the Opinion of Men may ſeem ſtrange, yet in Nature it would be honeſt and profitable for the Publick, that a Woman, in the prime of her Youth, ſhould not lye uſeleſs, and loſe the Fruit of her Womb: Nor, on the other ſide, would it be convenient ſhe ſhould burthen and impoveriſh one Man, by bringing him too many Children. Alſo by this Communication of Families among worthy Men,*

Men, Virtue would encreaſe and be diffus'd thro' their Poſterity, and the Commonwealth would be united and cemented by their Alliances. Yet, if Bibulus *would not part with his Wife altogether, he would reſtore her as ſoon as ſhe had brought him a Child, whereby he might be united to both their Families.* *Cato* anſwer'd, That *he lov'd* Hortenſius *very well, and did much approve of uniting their Houſes, but he thought it very ſtrange to ſpeak of marrying his Daughter, who was already given to another.* Then *Hortenſius* turning the Diſcourſe, acknowledg'd, that *'twas* Cato's *own Wife which he deſir'd, for ſhe was young and fruitful, and he had already Children enough.* To which *Cato* agreed, with the Conſent of his Wife *Martia* and her Father *Philip*, and after the Death of *Hortenſius* took her again, for which *Cæſar* reproach'd him, as having a mercenary deſign in his Marriage, ſaying, *If* Cato *had need of a Wife, why did he part with her? And if he had not, why did he take her again, unleſs he gave her only as a Bait to* Hortenſius, *and lent her when ſhe was young, to have her again when ſhe was rich?* —— It's plain from this Inſtance, that *Cato* was guilty of countenancing Impurity in others, if he was not actually guilty of it himſelf; and ſeeing he was unwilling to take his Daughter from *Bibulus*, and yet as willing to gratifie *Hortenſius* by parting with his own Wife, it would argue, that he was weary of her, and that he would make no Scruple to uſe other Women, ſeeing he allow'd her to give up her ſelf into the Embraces of another Man. But now it remains

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that we ſhould take notice of the Judgments which purſued this great Man, of which, without breach of Charity, we may look upon this Crime, amongſt others, to have been one of the procuring Cauſes. It's known to every one, that he follow'd *Pompey*, and adher'd to him againſt *Cæſar*, and that after *Pompey*'s Defeat he retir'd to *Utica*, where, having no hopes of retrieving his deſperate Affairs, he deliberately murder'd himſelf, from which Deſign all the Endeavours of his Friends were not able to divert him: And thus the Divine Vengeance made him the Executioner of Juſtice upon himſelf, which he ought to have ſuffer'd by the hands of others, for that brutiſh and unnatural Carriage to his Wife.

In the Life of *Demetrius Poliorcetes* we have an account, that when this great Prince laid Siege to *Megara*, he was ſo far tranſported with a Luſtful Paſſion for *Crateſipolis* the Widow of *Poliperchon*, a Lady of greater Beauty than Virtue, that leaving his Army, he went to make her a Viſit with two or three of his Intimates; but when he came near the City of *Patras*, where ſhe liv'd, he fell into an Ambuſh of *Caſſander*'s Men, whence with great difficulty he eſcap'd, by the ſwiftneſs of his Horſe. — And thus he had well nigh made a ſurrender of his Liberty and Deſign to the Charms of a laſcivious Woman. It is alſo obſerv'd of this *Demetrius*, that he had many Wives at the ſame time, and notwithſtanding his multiplicity of Wives, became ſo enamour'd upon *Lamia*, a beautiful Lady,

but infamous for her looſeneſs of Converſation, that 'twas ſaid all other Ladies were amorous of *Demetrius*, but *Demetrius* was only amorous of *Lamia*.

This Luſtful Prince was not however ſatisfied with his variety of Women, but did alſo pollute himſelf with the unnatural Crime of *Sodomy*; and it's ſtoried of him, that having been loſt ſeveral days in a Debauch among his Companions, and pretending to keep his Chamber afterwards, by reaſon of Indiſpoſition, his Father *Antigonus* came to ſee him, upon his approach to *Demetrius*'s Chamber, out bolts a ſprightly young Fellow; and *Antigonus* going to his Bed-ſide, and feeling his Pulſe, *Demetrius* not knowing well how to excuſe himſelf, pretended that *he had been ill of a Fever, but that he hoped it had now left him.* *Yes*, reply'd the King, *I believe it, for I juſt now met it at your Chamber Door*; alluding to the young Catamite that ſprung out of his Chamber.

His Victories, and the Benefits which he beſtow'd upon the *Athenians*, put their Invention upon the rack, to conferr new-deviſed Honours and Flatteries upon him, and therefore they order'd him a Lodging behind *Minerva*'s Temple, in the Apartment of the Virgins, the vow'd Votaries of that Goddeſs, which occaſion'd the Wits of the Time to ſay, *That* Minerva *had got a dangerous Inmate*; and, *That it was not much to the Reputation of her Virgins Chaſtity, to keep company with* Demetrius. And as for *Demetrius* himſelf, he was ſo far from ſhewing any Reverence

verence to the Goddeſs with whom he had taken up his Quarters, that he gave himſelf up to the moſt infamous Liberties; and debauch'd the young Women and Matrons of *Athens* to that degree, as 'tis a ſhame for a modeſt Pen to relate.

This brutiſh Youth was ſo much enrag'd with unnatural Luſt, that he tempted a beautiful young Man, call'd *Damocles*, to that degree, as made him to decline all manner of publick Converſation, on purpoſe to avoid his deſign'd Paſſion; but *Damocles* going to a private Bath, the villainous *Demetrius* having Information of it, ſurpriz'd him there, ſo that the poor Youth ſeeing no other way to avoid him, leap'd into a boiling Veſſel, and ſo became a Martyr to his Virtue.

Demetrius was not only luſtful, but profuſe and prodigal in his Expences, as all luſtful Perſons are; ſo that having commanded the *Athenians* to raiſe 250 Talents for his Service, and when they, to ſatisfie his demands, had levied it upon the People by diſtreſs, he gave it as a trifling Sum to *Lamia*, and the reſt of his lewd Women, to buy them perfum'd Waſhballs for their Baths: And thus were the *Athenians* puniſh'd for giving way to the luſtful Exceſſes of this young Prince, to whom they were ſo ſlaviſhly obſequious, that, contrary to their Laws, when he deſir'd to be enroll'd in the Fraternity of the Prieſts of *Ceres*, without attending the time commonly allotted, which injoyns, that the leſſer Myſteries ſhould be celebrated in *November*, and the great Solemnity in *Auguſt*

following, they made an Edict, that the Month of *March* then currant ſhould be accounted *November*, that *Demetrius* might be then admitted to the leſſer Ceremonies; and as ſoon as that was done, by another Edict they turn'd that ſame Month into *Auguſt*; which occaſion'd *Philipedes* the Comedian to exerciſe his Wit upon *Stratocles*, the Inventer of this Trick, in the following Couplet, thus:

Prodigious Skill! how ſtrangely flattering Fear
Into one Month hath crowded all the Year!

And upon the ſame *Stratocles*'s propoſing that *Demetrius* ſhould lodge in the Temple of *Minerva*, within the Caſtle he made the following Lines:

Stratocles *thinks it is no Sin*
To turn a Temple to an Inn;
Or with lewd wanton Company
To bleſs Minerva's *Chaſtity.*

We come now to treat of the Puniſhments which Divine Juſtice inflicted upon this Lecher, which were very ſharp and ſevere, his Father and he both being diſpoil'd of that large Empire which they had erected for themſelves, out of the Ruins of that of *Alexander* the Great. His Mother and Children, and divers of his Wives, were made Priſoners, and he himſelf forſaken by the *Athenians*, who had formerly ſo much ador'd him, but now made it a capital Crime for any

any body ſo much as to propoſe a Treaty or Accommodation with him; and *Alexander* King of *Macedon* miſs'd little of having cut him off treacherouſly.

It is alſo remarkable, that this luſtful Prince was puniſh'd obſervably in his Daughter *Stratonice*, who follow'd her Father's pernicious Example. The Story is well known to be as followeth. *Demetrius* having married this his beautiful Daughter to *Seleucus* King of *Syria*, to whom ſhe brought forth a little Son, *Antiochus* Son to *Seleuchus* by a former Marriage, fell ſo paſſionately in love with his Step-mother *Stratonice*, that he ſicken'd upon it, and was in danger, and not daring to diſcover the Cauſe of his Diſtemper, he ſaw no other Remedy for his hopeleſs Misfortune but what was to be expected from Deſpair and Death, which he therefore reſolv'd upon, by abſtaining from Diet. *Eraſiſtratus* the King's Phyſician quickly diſcover'd that Love was his Diſtemper, but could not at firſt diſcover the Object; he therefore diligently waited in his Chamber, and when any of the Beauties of the Court came to viſit the ſick Prince, he curiouſly obſerv'd the Emotions and Alterations in the Countenance of *Antiochus*, and by that means diſcover'd *Stratonice* to be the Object of his Flames; for when ſhe came in, either with the King, or alone, *Antiochus* became mute, his Paſſion ſmothering his Words, a fiery Bluſh would mount into his Face, he would fix his Eyes upon *Stratonice*, and then preſently withdraw his ſtoln guilty Looks,

his Pulſe would be diſorder'd, a cold Sweat would ſeize upon him, and unable to ſupport the violent Paſſion, he would become ſenſleſs and pale. *Eraſiſtratus* having made this Diſcovery, acquainted *Seleucus*, that his Son's Diſtemper was Love, but incurable, becauſe it is impoſſible for him to enjoy the Object of his Paſſion, and as impoſſible for him to live without it. The King demanding why he could not enjoy the Object, *Eraſiſtratus* anſwer'd, *Sir, becauſe he is in love with my Wife.* Upon this the King expoſtulated with the Phyſician, ſaying, *How, my dear* Eraſiſtratus! *will you not do me the Kindneſs as to beſtow your Wife upon my Son and Succeſſor, when there is no other way to ſave his Life? Nay then, Sir,* replied the Phyſician, *the Object of the Prince's Love is your own* Stratonice. *Ah, my dear Friend,* anſwer'd *Seleucus, may ſome kind God or Man put the Safety of the Prince upon that Iſſue, I would part not only with* Stratonice, *but my Empire, upon condition that I might preſerve* Antiochus. And thereupon inſtantly ſummoned a Council, wherein the Marriage of *Antiochus* with *Stratonice* was agreed upon: And thus *Demetrius*'s Daughter purſuing her Father's Example, entertain'd an unlawful Amour.

Juſtice continu'd to purſue *Demetrius*, ſo that he fell ſick at *Pella* of a deſperate Malady, the true Daughter of Intemperance and Luxury; and during this Indiſpoſition *Pyrrhus* took moſt part of the Kingdom of *Macedonia* from him; and tho' he recover'd a great part of it afterwards, yet his Army de-

deſerting him, he was quickly deſpoil'd of it again; which threw *Phila*, one of his Wives, into ſuch Deſpair, that ſhe poiſon'd her ſelf. After this he married *Ptolemaida*, Daughter to *Euridice*, his Wife *Phila*'s Siſter, ſo that tho' Judgment follow'd him now very cloſe, yet he would not be diverted from his impure Amours. His Army, with which he fought againſt *Agathocles*, grew not only mutinous, but was grievouſly afflicted with the Plague; and he being hard preſſed upon by his Enemies, had recourſe to *Seleucus* his Son-in-law, who at firſt was willing to have entertain'd him kindly, but being otherwiſe advis'd by his Council, he took Arms againſt him, and put him ſo to it, that he endeavour'd to have kill'd himſelf but being prevented, ſurrender'd himſelf up to *Seleucus*, who made him a Priſoner, but gave him honourable Entertainment. *Demetrius*, during this Reſtraint, gave himſelf wholly up to Intemperance, which brought Diſtempers upon him that kill'd him, and ſo he became his own Executioner.

The next Inſtance which *Plutarch* affords us is, that famous one of *Mark Antony* and *Cleopatra*. He tells us, That *Antony* in his Youth was debauch'd by *Curio*, who plung'd him into all the Inconveniences of Whoring and Drinking, and a Debt of 250 Talents, which was very ſhameful in one of his years. *Antony* did alſo incurr the Diſpleaſure of the better ſort of People, by his Midnight Revels, his wild Expences, his rouling from one little Whore to another, his Naps in

the Day, and his Walks to digeſt his Debauches, and then at Night again his Entertainments and Balls for the ſolemnizing the Nuptials of ſome Comedian or Buffoon. *Cytheris* the She-Comedian he doted on mightily, ſo that ſhe was with him whereever he went, and her Equipage was as ſplendid as his Mother's. He lodg'd his little Whores and ſinging Wenches, whereſoever he paſs'd, in the Houſes of ſerious Men and Women, which gave great offence. But that which compleated his Ruin was, his falling in love with *Cleopatra*, upon her coming to him at his Summons, for having aſſiſted *Caſſius* in the Wars. *Dalleus*, who carried the Meſſage to her, had no ſooner ſeen her admirable Beauty, but he told her, *It was impoſſible that ſo beautiful a Creature could receive any ill treatment at the Hands of* Antony, and therefore adviſ'd her to *make towards him in ſplendid Equipage*. Accordingly ſhe embarks in the River *Cydnus*, the Head of her Barge did ſhine with inlaid Gold, the Sails were of Purple Silk, the Oars of Silver, which beat Time to the Flutes and Hautbois, ſhe her ſelf lay all-along under a Canopy of Cloth of Gold curiouſly embroider'd, dreſs'd as *Venus* is ordinarily repreſented, and beautiful young Boys ſtood on each ſide like *Cupids*, to fann her; her Maids were dreſs'd like Sea-Nymphs and Graces, ſome ſteering the Rudder, ſome working at the Ropes; the Perfumes diffus'd themſelves from the Veſſel to the Shore, which was all cover'd with Multitudes, the People running out of

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the City to ſee this ſtrange Sight, left *Antony* alone upon the Tribunal, and a Rumor was ſpread abroad, That *Venus* was come to feaſt with *Bacchus*, for the common Good of *Aſia*. As ſoon as ſhe arriv'd, *Antony* ſent to invite her to Supper, but ſhe thought it more decent that *Antony* ſhould come to her, who made no great Difficulty to do it; he found the Preparations very magnificent, but nothing was ſo admirable as the great number of Lights, which were all of a ſudden let down in ſuch a multitude of Branches, and ſo ingeniouſly diſpos'd, ſome in Squares and ſome in Circles, that Fame cannot ſpeak of a greater piece of Curioſity. *Antony* was ſo ſtrangely taken with this Woman, that notwithſtanding *Fulvia* his Wife maintain'd his Quarrels in *Rome*, againſt *Caſar*, with great difficulty, yet he ſuffer'd himſelf to be carried away by *Cleopatra* to *Alexandria*, there to lead an eaſie childiſh Life in Divertiſements too youthful for his age, and in all manner of Luxury: But they were ſo well pleas'd with it, that they call'd it *an inimitable Life*. *Cleopatra* humour'd him in every thing, never left him Day nor Night, play'd at Dice, drank with him, hunted with him, went a rambling with him at Nights, to diſturb and torment People under their Windows, dreſs'd like an ordinary Woman, for *Antony* went to thoſe Frolicks in Servants diſguiſe, and ſometimes would return ſoundly beaten.

While

While *Antony* ſpent his time thus in *Egypt*, Vengeance was purſuing him apace, for News was brought him, that his Wife *Fulvia* and her Brother *Lucius*, who had for ſome time maintain'd his Quarrel againſt *Cæſar*, were driven out of *Italy*, and that the *Carthians* had over-run a great part of *Aſia*. This rous'd him out of his Sleep, ſo that he ſet ſail for *Italy* with Two hundred Ships, and meeting ſome of his Friends by the way, they told him, That *his Wife* Fulvia *being a Woman of an ambitious Spirit, had occaſion'd the War, being in hopes that the Commotions in* Italy *would force* Antony *from* Cleopatra. It happen'd that *Fulvia* died at *Sicyon*, on her way to meet *Antony*, which made the Accommodation between him and *Cæſar* ſo much the eaſier to be effected; and, to cement this Friendſhip the more ſtrongly, *Antony* marries *Octavia*, Siſter to *Cæſar*; but this Amity was not long Liv'd, new Jealouſies betwixt thoſe two Captains began ſuddenly to appear, tho' for ſome time indeed they were hinder'd by *Octavia* from breaking out into a Flame.

But as ſoon as *Antony* return'd into *Syria*, his unlawful Amours with *Cleopatra* took fire afreſh, and he preſented her with whole Kingdoms and Provinces at a time, to the great diſguſt of the *Romans*; and tho' he had aſſembl'd a vaſt Army, which made *India* tremble, and put all *Aſia* in a Conſternation, yet all thoſe Preparations were of no uſe to him, he was ſo much charm'd and bewitch'd with

with the Thoughts of his Miſtreſs *Cleopatra*, and long'd ſo much to be with her, that not being able to endure the tediouſneſs of a Meal, he would ſtart from Table, and run to ſee if ſhe were coming. In the mean time *Octavia*, whom he had left with her Brother *Caſar*, having obtain'd Leave from him to take a Journey to ſee *Antony*, ſhe was commanded by him to ſtay at *Athens*, tho' ſhe brought along with her Clothes and Money for his Army, and a reinforcement of Souldiers. *Octavia* was much diſpleas'd at this, as ſhe had reaſon, but ſo it muſt be, for *Cleopatra* dreading that *Octavia*, who was a prudent Woman, and powerfully ally'd, might interrupt the courſe of her Amours, ſhe betook her ſelf to dye for Love of *Antony*, which did ſo much prevail upon him, that he abandon'd his Deſign againſt *Media*, and return'd to *Alexandria*. This injurious Treatment of *Octavia* did highly incenſe her Brother *Caſar*, ſo that he commanded her from her Husband's Houſe into his own, which ſhe refus'd to obey, but, like a dutiful Wife, took care not only of *Antony*'s Children by her ſelf, but of thoſe alſo that he had by *Fulvia*; which honourable Deportment of hers did very much heighten the Reſentments of the *Romans* againſt *Antony*, who ſpent his time at *Alexandria*, in the height of Luxury and Inſolence, aſſembling the People in the publick place, where Thrones of Gold placed in a State of Silver were erected for him and *Cleopatra*; their Children were ſtiled *Kings of Kings*, and ſhe was dreſs'd in the Habit

Habit of the Goddeſs *Iſis*, and gave Audience to the People under that Name. Theſe things being related to the Senate at *Rome*, by *Cæſar*, did mightily alienate the Hearts of the People from *Antony*, and ſo matters came to an open Rupture betwixt him and *Cæſar*, by means of his unlawful Amours with *Cleopatra*.

Great Military Preparations being made on both ſides, *Cleopatra* was reſolv'd to accompany her Paramour, dreading otherwiſe that a Peace might be contriv'd by the Mediation of *Octavia*; and the better to prevail with him, ſhe furniſh'd near a Million of Money towards carrying on the War: And ſo far was *Antony* tranſported with Rage againſt his Lawful Wife *Octavia*, that he ſent Orders to *Rome*, that *ſhe ſhould remove out of his Houſe, with all her Children:* And he behav'd himſelf ſo inſolently to many Noble *Romans*, by *Cleopatra*'s means, that they deſerted him daily, and went over to *Cæſar*, who did ſo much deſpiſe *Antony*, becauſe of his Effeminacy, that he would talk publickly, *That* Antony *had drank Potions that bereft him of his Senſes*; and, *that his chief Counſellors were an Eunuch and* Cleopatra's *Waiting-women.* The Event verified, that *Cæſar* made a true Judgment of Things; for tho' *Antony* had a prodigious Force, *viz.* no leſs than Five hundred Galleys, moſt of them of eight and ten Banks of Oars, ſo very rich, that they ſeem'd deſign'd for a Triumph; and beſides theſe, he had One hundred thouſand Foot, and Twelve thouſand Horſe, and ſix Vaſſal-

Kings

Kings attending him; yet he had no Conduct to manage this mighty Force, but, contrary to the Mind of his beſt Generals, he would venture all on a Sea-battel, becauſe *Cleopatra* deſir'd it. And this Luxurious Woman, when Fortune had not as yet determin'd it againſt him, did perfectly loſe him the Battel, by running away with ſixty Sail in the heat of the Fight; and he was ſo far beſotted with Love to her, that he immediately follow'd her, leaving his Fleet engag'd, and his Army without a Commander, that as *Cleopatra* had begun his Ruin, ſhe might be ſure to accompliſh it. In a little time *Antony* was deſerted by all his Forces and Friends, and *Cleopatra* and he both forc'd to ſue to *Cæſar* for his Favour, who would not grant her any, except ſhe put *Antony* to death. And thus being reduc'd to Deſpair, and purſu'd to *Alexandria* it ſelf, the Naval and Land-Force that was left deſerted to *Cæſar*, which made *Antony* think that *Cleopatra* had betray'd him; and ſhe being afraid that he might do her a Miſchief in his Rage, retir'd to a Monument which ſhe had prepar'd for her ſelf, and ſent him word, that *ſhe was dead*, upon which he ran himſelf into the Belly; but, before he dy'd, *Cleopatra* had ſent to have him brought to her in the Monument, wherein ſhe had enclos'd her ſelf with two Women only. When he was brought thither, ſhe durſt not open the Door, for fear of being taken alive and carried to *Cæſar*, but let down Cords, to which *Antony* was faſten'd, and ſhe and her two Wo-

Women dragg'd up her dying Paramour, than which, a more ſad and tragical Spectacle could not be ſeen. When ſhe got him up, ſhe laid him on her Bed, tore her Hair and her Clothes, and the ſenſe of her own Misfortunes was wholly ſwallow'd up in the thoughts of his. She expreſs'd the greateſt Paſſion and Tenderneſs for him imaginable, calling him her *Lord*, her *Husband*, and her *Emperor*, but in a little time he died. *Cæſar* being inform'd of this, ſent *Proculæius* to endeavour to take *Cleopatra* alive, if poſſible, being afraid that ſhe would otherwiſe deſtroy all her vaſt Treaſures: *Proculæius* having ſent one to treat with her at the Door, did in the mean time get in at the Window where ſhe drew up *Antony*, by the help of a Scaling-ladder, and ſurpriz'd her, upon which ſhe drew a Dagger to have ſtabb'd her ſelf, but being prevented at that time, her Life was prolong'd for ſome days; and having obtain'd Leave of *Cæſar* to pay her laſt Oblations at the Tomb of the deceaſed *Antony*, ſhe lamented him in moſt pathetical and paſſionate Expreſſions, and retiring again to her Monument, writ a Letter to *Cæſar*, deſiring that ſhe might be buried in the ſame Tomb with *Antony*, and ſtraitway poiſon'd her ſelf by the bite of an Aſp, which ſhe had order'd to be brought her in a Basket of Figs, and ſo diſappointed *Cæſar*'s deſign of leading her in Triumph. Thus did Juſtice purſue *Antony* and *Cleopatra*; and thus, by their unlawful Amours, they occaſion'd the death of many thouſands of Men,

and

and at last brought themselves to that Tragical Exit; as signal an Instance as any we shall meet with, of the truth of that Threatning, that *Whoremongers and Adulterers God will punish.*

In the Life of *Marcus Tullius Cicero*, *Plutarch* informs us, That *Catiline* the Conspirator, amongst other heinous Crimes, was accus'd of having deflower'd his own Daughter, and furnishing his wicked fellow-Conspirators with Women and Drink; which shews how dangerous such fellows are in any Government, and how easily they may be engag'd in Conspiracies against those who would curb them in their Excesses.

In that same Life we have an Account, that *Clodius* a noble *Roman* being in the vigor of his Youth, and in love with *Pompeia*, *Cæsar*'s Wife, he gets privately into *Cæsar*'s House, in the Habit of a Minstrel, the Women being then offering Sacrifice there, which it was not lawful for Men either to hear or see. *Clodius* being a Youth, and Beardless, hoped to get to *Pompeia* among the Women unknown, but losing himself in the Passage of that large House by Night, *Aurelia*, one of *Cæsar*'s Mothers Women, 'spying him wandring up and down, enquir'd his Name, and thus, being necessitated to speak, he was known by his Voice; which being noised abroad, *Cæsar* put away his Wife *Pompeia*, and *Clodius* was prosecuted for prophaning the Holy Rites. *Cicero*, tho' his Friend, yet to preserve his Quiet with *Terentia* his Wife, was forc'd to accuse him.

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The cauſe of *Terentia*'s Spite againſt *Clodius* was upon the account of his Siſter *Clodia*, who had a mind to marry *Cicero*, by whom ſhe was frequently viſited, and this gave *Terentia* Ground of Jealouſie. *Clodius* was alſo accus'd of Inceſt with his own Siſters, and of deflowring ſeveral other Women, but the Judges being brib'd, he was acquitted. It appears alſo plainly enough, by *Plutarch*, that *Cicero* himſelf was not altogether without Blame, as to his Chaſtity, for he put away his Wife *Terentia* to marry a young Virgin, as ſhe alledg'd, for the ſake of her Beauty, or as his own emancipated Slave ſaid, for her Riches, to ſatisfie his Debts. Not long after this Marriage, his Daughter *Tullia* died, for which he prov'd unconſolable, and put away his new-married Wife for ſeeming to rejoyce at her Death; but a further Judgment purſu'd him, for *Antony* bearing him an irreconcilable Hatred, ſent Aſſaſſins after him, when he fled from *Rome*, and murder'd him in the 64th Year of his age, his Hands and Head being cut off, and publickly affix'd to the Roſtra at *Rome*.

In the Life of *Artaxerxes* King of *Perſia* our Author informs us, That that Prince being deſperately in love with *Atoſſa*, one of his own Daughters, but concealing his Criminal Paſſion, for fear of his Mother *Paryſatis*, the wicked Woman, to further ſome of her own miſchievous Deſigns, perſwaded him to marry her, contrary to the Determinations of the *Grecian* Sages, alledging;

That

That *he was determin'd by Providence to be a Law to the* Perſians; and he is alſo accus'd by *Heraclides* the *Cumean*, and other Hiſtorians, of having likewiſe married his ſecond Daughter *Ameſtris*. The Judgments which purſu'd this laſcivious Prince were, that he was defeated in his War with the *Egyptians*, and became contemptible in the Eyes of his Subjects, upon the account of his unſucceſsful Expedition againſt the *Caduſians*. He was alſo puniſh'd by the Controverſies amongſt his Sons about the Succeſſion, and by the unnatural and villainous Amours of his Son *Ochus*, with his Wife *Atoſſa*; therefore, to daſh the Hopes of his Son *Ochus*, he proclaim'd *Darius* the elder Brother his Succeſſor, who ſoon after begg'd of the King, that he would give him *Aſpaſia*, who was formerly *Cyrus*'s beloved Miſs, but then Concubine to *Artaxerxes*, who tho' he had Three hundred and Sixty moſt exquiſite Beauties in his Seraglio, could not endure to part with *Aſpaſia* to *Darius*; but being conſtrain'd to it by the Law, he afterwards took her from him, and created her Prieſteſs to *Diana*, which bound her to perpetual Chaſtity; upon which account the unnatural Son conſpir'd againſt his Father, at the Inſtance of *Tiribazus*, who bore a mortal Grudge to *Artaxerxes*, for having married his own Daughter *Ameſtris*, whom he had promis'd him to Wife; but the Plot being diſcover'd, *Darius* was put to death, as a juſt Recompence for his unnatural Luſt and Treaſon. After this, *Ochus*, by his Intereſt with *Atoſſa*, was ſtreng-

then'd in his Hopes of Succeſſion, found Means to cut off his other two Brothers, *Ariaſpes* and *Arſames*, the Grief of which kill'd *Artaxerxes*. And thus was he juſtly puniſh'd by and in his own Children, becauſe of his horrid Uncleanneſs, leaving his Son *Ochus* behind, who being the wicked Son of a wicked Parent, prov'd a Monſter of Cruelty.

Thus we have finiſh'd *Plutarch*'s ſelect Lives, and dare referr it to the Judgment of the Ingenuous Reader, whether many of his Heroes have not been foully culpable, as to the point of Chaſtity, and as remarkably puniſh'd for the ſame. We come, in the next place, to ſearch among the *Roman* Emperors, where we find many remarkable Inſtances for our purpoſe, and as remarkable Judgments purſuing 'em.

The firſt is *Julius Cæſar*, who tho' he triumph'd over moſt part of the then known World, yet was himſelf triumph'd over by his Luſts. When he was High-Prieſt of *Jupiter*, he divorc'd *Coſſutia*, a Lady of an *Equeſtrian* Family, and of a very great Fortune, to whom he had been contracted during his Minority, and married *Cornelia* the Daughter of *Cinna*: Nor could all the Arguments of *Sylla* the Dictator prevail upon him to part with her: Whereupon he was ſuſpended his Sacerdotal Dignity, and had his Eſtate ſequeſtred, which forc'd him to abſcond and ſhift his Quarters almoſt every Night, tho' ſick of a Quartan Ague, and with much ado ob-

obtain'd his Pardon at last. Being thus unfaithful to the Marriage-bed, he was punish'd in the same Coin; for, having afterwards married *Pompeia*, she was accus'd of Uncleanness with *Clodius*, as has been already mention'd, who had access to her during publick Worship; whereupon he divorc'd her. The Lasciviousness of his Mind may be also guessed at by his Dream, *that he had ravish'd his own Mother*, which tho' those who pretended to interpret such things told him, *That it was a Presage that he should arrive at the Universal Monarchy*, yet is a plain Indication of the predominancy of his Lust.

Suetonius also acquaints us, That he divorc'd his Daughter *Julia* from *Servilius Cœpio* her former Husband, (one who had stuck the fastest to him of all Men living, in his Dispute with *Bibulus*, his Fellow-Consul) and married her to *Pompey*, which made him guilty of his Daughter's Adultery, and was a horrid piece of Ingratitude at the same time. And tho', it's true, he had great Success in his War against the *Gauls*, *Germans*, and *Britains*, yet he was not without Checks from Divine Justice, having lost a whole Legion by the *Gauls*, had two of his Lieutenants defeated on the Frontiers of *Germany*, and lost the greatest part of his Fleet upon the Coasts of *Britain*. And in his own Family he was punish'd, by the Death of his Mother, his Daughter *Julia*, and his Grand-daughter. Nor was he without danger of being indicted and try'd for his Life, for his Male-administration during his Consulship, and of being

utterly ruin'd by *Pompey*, tho' he had the good Fortune to overcome him at laſt in that deciſive Battel on the *Pharſalian* Plains.

Suetonius gives us a particular Enumeration of his Amours, which have ſpread his Infamy as far as ever his Fame reach'd: His being a *Catamite*, and guilty of *Sodomy* with *Nicomedes* King of *Bythinia*, occaſion'd many Railleries upon him, and expos'd him to the Contempt of his Enemies; as, when he ſwagger'd one day in the Senate, and ſaid, *He would run down his Adverſaries*; they reply'd, that *He would find that an hard Task for a Woman*; alluding to his being proſtituted by *Nicomedes*. They call'd him alſo *The Queen of* Bythinia's *Cuckoldmaker*, *the Bawdyhouſe of* Bythinia, *and* Nicomedes's *Stable*: His Adverſary *Bibulus* ſaid of him, when he proſcrib'd him, That *formerly he affected a King, but now a Kingdom*. *Octavius*, a prating Fellow, whoſe Tongue uſually got the ſtart of his Wit, did one day, before a great company, when he ſaluted *Pompey* by the Name of *King*, give *Cæſar* the Title of *Queen*. *Cicero* upbraided him with thoſe things in his Epiſtles; and when *Cæſar*, in his Plea before the Senate for *Niſa* Daughter to the ſaid *Nicomedes*, inſiſted upon the good Offices that King had done him, *Cicero* cut him ſhort, ſaying, *No more of that, let me beg you, Sir; we all know very well what has paſſed betwixt you two*. Nay, the very Souldiers who attended his Chariot in his *Gallic* Triumph, amongſt other Lampoons us'd upon ſuch occaſions, had this noted Lampoon:

Gal-

Gallias Cæſar ſubegit, Nicomedes Cæſarem:
Ecce Cæſar nunc Triumphat qui ſubegit Gallias,
Nicomedes non triumphat qui ſubegit Cæſarem.

Which may be English'd thus:

For conqu'ring Gaul, Cæſar *doth Lawrels wear,*
But Nicomedes *doth no Trophies bear,*
Tho' he made Conqueſt of the Conquerer.

He is generally ſaid to have been much inclin'd alſo to luſt after Women, and to have been very prodigal in his Amours. He debauch'd ſeveral Ladies of good Quality, as *Poſthumia* the Wife of *Servius Sulpitius*, *Lollia* the Wife of *Gabinius*, *Tertulla* the Wife of *Craſſus*, and *Mucia*, *Pompey*'s Lady, inſomuch that the *Curio*'s upbraided *Pompey*, that the Extravagancy of his Ambition ſhould ever induce him to marry the Daughter of that Man, for whoſe Intimacy with his Wife he was oblig'd to divorce her, after he had three Children by her, and frequently to own himſelf a Cuckold.

Cæſar had a mighty Paſſion for *Servilia*, the Mother of *Brutus*, whom he preſented with a Jewel that coſt him 6000000 Seſterces, beſides other conſiderable Boons, and the cheap Purchaſe of many noble Farms expos'd to publick ſale; and People being ſurpriz'd at her good Bargain, *Cicero* quibbl'd upon it, ſaying, *They would reckon it a better Bargain if they knew that* Tertia *was deducta*; meaning,

that she had prostituted her Daughter *Tertia* as well as her self, to *Cæsar*.

He likewise debauch'd several Provincial Ladies, for which his Souldiers, in his *Gallick* Triumph, lampoon'd him in this manner:

Cits, now be sure to keep your Wives at home,
For here's a bald triumphant Stallion come:
In Gaul *they made thee pay for Whoring dear,*
But thou of Cits mak'st Cuckolds gratis *here.*

He is also accus'd of Unlawful Amours with several Queens, as *Eunoe*, Wife to *Bogud* King of *Morocco*, to whom he gave many magnificent Presents; but his Darling-Mistress was *Cleopatra*, whom he often treated all Night long, and had certainly accompanied her in her Pleasure-boat as far as *Æthiopia*, had not his Army refus'd to comply with the Frolick; and upon her he begat a Son, who was call'd *Cæsario*. Nay, he was so infamous both for Active and Passive Uncleanness, that *Curio* the Father, in an Oration, call'd him, *Every Woman's Man, and every Man's Woman*. He was so insatiable in his Lust, that *Helvius Cinna*, Tribune of the People, acknowledg'd, that he had a Bill ready prepar'd by him, which *Cæsar* commanded him to get pass'd into a Law, whereby he might be authoriz'd to marry what Wives, and in what Number he pleas'd, to secure him Issue: Yet Infinite Justice order'd it so, that he left no Lawful Issue behind him.

We

We come now to take notice of the Judgments that purſu'd him; ſome of 'em did repreſent his Crime in legible Characters as that of his Wife *Pompeia*'s Intrigue with *Clodius*, which was ſo publick, that *Clodius* was proſecuted for the ſame; as has been already mention'd. It is alſo very well known to what Dangers his Conteſts and Wars with *Pompey* expos'd him, and how at laſt he was murther'd in the Senate, notwithſtanding all the Warnings he had giv'n him of the Deſign. And it deſerves a particular Remark, that *Brutus*, whom many ſuſpected to be his own Son, his infamous Familiarity with his Mother being notorious, was one of thoſe that ſtabb'd him; whereupon he cried out, *What, and are you one of them alſo, you my Son* Brutus? This is certainly one of the moſt remarkable Inſtances of God's puniſhing *Whoremongers* and *Adulterers* that is to be found in Hiſtory; when he who thought himſelf ſecure from all Attempts, as being above them, and was ſo much doted on and ador'd by the People, that of their own accord they ran in queſt of the Murderers up and down the City, and burnt their Houſes, and afterwards worſhip'd him as a God, when this Man could not avoid the juſt Hand of God, which did ſo remarkably find him out at laſt, and puniſh him for his Uncleanneſs and other Crimes.

The next is *Auguſtus Caſar*, of whom *Suetonius* gives us this following Account, That having divorc'd his Wife *Scribonia*, becauſe of her froward and peeviſh Humour, he fell

in love with *Livia Druſilla*, the Wife of *Tiberius Nero*, from whom he took her by force, tho' at the ſame time ſhe was big with Child; and tho' he lov'd her paſſionately, yet he never had any Children by her, for ſhe miſcarried of the only Child that ever ſhe conceiv'd by him, which was a very juſt and remarkable Judgment. He married his Daughter *Julia* to *M. Agrippa*, who was at that very time married to *Marcella*, and had ſeveral Children by her; and after his death he married her to *Tiberius*, whom he forc'd to put away his Wife, then big with Child, and who had born him diverſe Children. Judgment purſu'd him for thoſe Unjuſt and Tyrannical Proceedings, for both the *Julia's*, his Daughter and Grand-daughter, were notoriouſly infamous; his Grandſons, *Caius* and *Lucius*, he loſt in Two and twenty months one after another; his third Grandſon, *Agrippa*, prov'd ſo unruly and brutiſh, that he tranſported him into an Iſland, under a Guard, and obtain'd a Decree of the Senate, to have him kept in the ſame place as long as he liv'd; and every time mention was made of the two *Julia's*, with Tears in his Eyes, and fetching a deep Sigh, he would utter a Verſe of *Homer* to this purpoſe;

O that I ne'er the Name of Wife had known,
And without Children to my Grave had gone.

Nor did he uſe to call them by any other Name, but thoſe of *his three Excreſcencies* or *Impoſthumes*.

It

It is further obſerv'd, that he was effeminate in his Youth; *Marc. Antony* upbraided him with being his Uncle *Julius Caſar*'s Catamite; that he had alſo been guilty of proſtituting himſelf to the unnatural brutiſh Luſt of *A. Hortius*, in *Spain*, for 300000 pieces of Mony. The whole Body of the People being alſo aſſembled one day to behold a certain Interlude, they unanimouſly expounded and applauded a Verſe pronounced upon the Stage to his diſhonour, *viz.*

Videſne ut Cinædus Orbem digito temperet.

In English thus:

Behold that Catamite, how he the Orb
Of ſpacious Earth can with his Finger curb.

His Friends own'd that he was addicted to the Crime of Adultery, but alledge in excuſe of it, That *it was by the familiarity with the Wives to diſcover the Secrets of their Husbands. Marc. Antony* charges him with taking a Lady out of the Room in her Husbands preſence, and bringing her back again with her Ears glowing and her Locks in diſorder: He accuſes him of putting away *Scribonia*, becauſe ſhe complain'd too freely of the Pride and Imperiouſneſs of one of his Concubines; and that moreover he us'd to imploy *Thoranius* to find out Women for him, who, after the Bargain was made, were to be ſtrip'd and expos'd to their View, as if they had been to be ſold in open Market.

There

There was alſo a Story flew about of him, of a private Supper which he made, vulgarly call'd, *The Supper of the twelve Gods*, at what time the Gueſts ſate down in the Habits of Gods and Goddeſſes, he himſelf repreſenting *Apollo*, upon which the following Verſes were made, *viz.*

Cum primum iſtorum conduxit menſa Choragum
Sexque Deos vidit Mallia, *ſexque Deas.*
Impia dum Phœbi Cæſar mendacia ludit,
Dum nova divorum cænat Adulteria.
Omnia ſe à Terris tunc Numina declinarunt,
Fugit & Auratos Jupiter ipſe Thronos.

In Engliſh thus:

Soon as the Veſtments for the Feaſts were hir'd,
Six Gods, ſix Goddeſſes themſelves attir'd
In Mallia's *view*;
And impious Cæſar *nothing would ſuffice*
But Phœbus *Shape, and under that diſguiſe*
Th' Adulteries of the Gods to act anew,
But then the Gods withdrew;
From Sights on Earth they could not brook,
And Jove *himſelf their gilded Thrones forſook.*

Thus, we ſee, this great and excellent Emperor, who was in a manner ador'd and admir'd by all Men, could not, with all his Magnificence and Bounty, and the Fame of his other Actions, wipe off that indelible Stain which thoſe Impurities had fix'd upon his Memory; ſo infallibly true is it what *Solomon* hath ſaid of the Adulterer, That *a*

Wound

Wound and a Diſhonour he ſhall get, and his Reproach ſhall not be wip'd away.

The next Inſtance is that of *Tiberius Caſar*, who, to comply with the Emperor *Auguſtus*, divorc'd his Wife *Agrippina*, who had born him a Son, and was then big with Child, to marry *Julia* Daughter to the ſaid Emperor, much againſt his Inclination. This Marriage as it was unlawful, did juſtly prove uncomfortable, ſo that ſome time after the Death of his Son by *Julia*, there aroſe ſuch a Difference betwixt them, that from that minute he forbore the uſe of her Bed; and ſhe being convicted of Adulteries, a Divorce was drawn up againſt her in his Name, and ſent him by *Auguſtus*. After this *Tiberius* retir'd to *Capræa*, where he gave himſelf up to Drink and Luſt, inſomuch that he was call'd *Biberius*, inſtead of *Tiberius*, and *Mero* inſtead of *Nero*, and was waited on at Meals by Wenches. There he invented Alcoves, which he furniſh'd with Whores, and Catamites, and lewd Diſcoverers of unnatural and beaſtly Poſtures and Motions, and thoſe he call'd *Spinctriæ*, the Incendiaries of his Luſt: He entertain'd himſelf by ſeeing them in three ſeveral rows abuſing each other, thereby to excite his decay'd Appetite. He provided likewiſe ſeveral Chambers hung about with filthy Pictures and infamous Statues, and furniſh'd them with the abominable Books of *Elephantis*, that if any one had a mind to be prodigiouſly wicked, he might not want a Pattern to ſin by. He invented alſo in the Woods, Walks and Grottoes proper for the buſineſs of Debauchery,

bauchery, where young People of both Sexes proſtituted themſelves in the Maſquerades of Nymphs and Satyrs; ſo that, in alluſion to the Iſland and his beaſtly Luſtfulneſs, he was publickly derided by the Name *Caprineus*. One incredible piece of Debauchery he was guilty of, *viz.* that he debauch'd young Children yet in ignorance, calling them *his little Fry*, teaching them to play between his Thighs while he ſwam, to lick, and tongue, and ſuck him like Infants not yet weaned. It is alſo ſtoried of him, that when a piece of *Parrhaſius*'s Work, repreſenting *Atalanta* offering her Mouth in that manner to *Meleager*, was left him for a Legacy, with condition, that if he fancied not the Deſign, he ſhould receive in lieu thereof a Million of Seſterces, he not only choſe the Picture, but placed it in his very Bed-chamber. And one time, when he was performing Sacrifice, he was ſo ſeiz'd with a Fit of this unnatural Paſſion towards the Boy, that carried the Cenſor, that he could ſcarce reſtrain himſelf till the Sacrifice was over, and as ſoon as that was done, he debauch'd both that Boy and his Brother; and hearing that they upbraided one another with that Ignominy afterwards, he order'd both their Leggs to be broken.

He was wont to abuſe Women, and thoſe of Quality too, very unnaturally; as was evident in the Caſe of *Mallonia*, who being brought him by his Panders, and reſolutely withſtanding his Brutiſh Deſires, was cited before him upon the Depoſitions of ſuborn'd Wit-

Witneſſes, where he ask'd her openly, if ſhe did not yet repent of her coy Refuſal, and vex'd her ſo, that ſhe at laſt went out of Court and ſtabb'd her ſelf, having beforehand ſufficiently reproach'd the old Goatiſh Lecher, with his naſty and obſcene Mouth, upon which, in the next Farce, a ſevere Reflection was made upon him, which took mightily, and was in every-body's Mouth; the Expreſſion was thus: *The old He-goat licks the Pudenda of the She-goats.*

Such Practiſes muſt neceſſarily be thought to render him odious, and therefore he kept in his Retirement, as not daring to venture himſelf among the People, yet Juſtice found him out; our Author gives us an Account, that *Caius* was ſuppos'd to have given him Poyſon, which wrought upon him by degrees; others ſay, that they ſtarv'd him; and ſome, that he was ſtifled with a Pillow in the 78th year of his age.

The next that falls under our Conſideration is *Caligula*, of whom *Suetonius* gives us this following Account, *viz.* That during his Youth he ſpent Nights in haunting Brothelhouſes, and meeting upon Adulterous Aſſignations, diſguis'd in a Perruque and a long Gown, and was moſt paſſionately addicted to Dancing, Singing, and all the Alurements of the Stage; with every one of his Siſters he was inceſtuouſly familiar, and at all his Entertainments they were placed next below him by turns, while his Wife ſate at the upper end of the Table. Among the reſt, he is reported to have debauch'd *Druſilla*, while he

he was yet but a Youth, and was once taken a-Bed with her by his Grandmother *Antonia*; ſoon after being married to *Lucius Caſſius Longinus*, he took her away from him by force, and liv'd with her as if ſhe had been his Wife; and, after her Death, it was his uſual Oath to ſwear by *Druſilla*'s Deity. As for his other Siſters, he did not love them ſo paſſionately, but did frequently proſtitute them to his Ganimedes, which afforded him a more eaſie Opportunity to condemn them in the Caſe of *Æmilius Lepidus*, of whom he was afraid, for Adultery.

As to his Marriages, he contracted and diſſolv'd 'em with equal Ignominy. Upon the very day that *Livia Oreſtilla* was married to *C. Piſo*, he being preſent at the Wedding, commanded her to be brought home to his Palace as his own Wife, but within a few days turn'd her off again, and two years after baniſh'd her, pretending that ſhe had convers'd privately with her Husband in the mean time. Others report, That being invited to the Nuptial Supper, as he ſate over againſt *Piſo*, he ſent one to whiſper in his Ear theſe words, *Forbear to lie with my Wife*; and preſently after riſing from the Table, led her home along with him, and next day ſet forth a Decree, declaring, That *he was married according to the Example of* Romulus *and* Auguſtus *Lollia Paulina* being married to a Perſon of Conſular Degree, and General of the Army, upon hearing that her Grandmother was one of the moſt beautiful Ladies of her Time, he became ſo enamour'd

of

of the Grandchild, that he ſent for her out of the Province where ſhe was, forc'd her from her Husband, took her to himſelf, and in a ſhort time likewiſe turn'd her off, forbidding her for ever after the knowledge of any other Man. *Ceſonia*, tho' neither handſom nor young, and the Mother of three Daughters by another Man, he lov'd ſo paſſionately, that he would often ſhew her to his Souldiers riding by his ſide, with her Horſeman's Coat embroider'd, and frequently ſtark naked to his Familiars.

Being brought to want Money by thoſe his extravagant Courſes, he invented new and unheard-of Impoſts; one was, that he exacted from common Proſtitutes the Gratuity for one Nights Familiarity, and oblig'd married People alſo to pay a certain Rate for the uſe of the Marriage-bed. He built alſo a Brothel-houſe in his own Palace, with Apartments ſuited to the Dignity of the place for Ladies and Gentlemen to enjoy their clandeſtine Amours; and, to force a Trade, he ſent his Officers about to invite both young and old to bring their Miſtreſſes to his Conveniencies, of whom, when they came, he receiv'd his ignominious Toll, which there were Perſons ready to receive, and ſet down the Names of every Man in a Book, as Benefactors to *Cæſar*'s Revenue.

We come now to take notice of the Puniſhments which befel him: It is natural to conceive, that thoſe Debauches impair'd his Health, ſo that he never had any either in Body or Mind. It was believ'd that his Wife

Ceſo-

Ceſonia had drench'd him with a Philter or Love-potion, which depriv'd him of his Senſes, and almoſt made him mad, ſo that he never ſlept above three hours in a Night, and then alſo was diſturb'd with troubleſome Dreams and Viſions; at laſt becoming hateful and intolerable by his Luſts and Cruelty, he was cut off by *Caſſius Chereа* and *Cornelius Sabinus*, Tribunes, and other Conſpirators, as he was going to ſee the *Pyrrhick* Dances, the one giving him a mortal Wound in the Neck with his Hanger, and the other running him quite through the Body. This vicious Monſter had render'd the Name of the *Cæſars* ſo odious, that the *Romans* had a mind after his Death to have aboliſh'd their Memory, and lay their Temples in Aſhes.

The next Inſtance is *Claudius Druſus Cæſar*, whoſe Father *Druſus* being unlawfully begot, the luſtful Contagion was, it ſeems, by that ſame means convey'd to the Grandſon, who in his Youth kept company with none but looſe debauch'd Fellows, and follow'd their bad Example. *Livia Medullina* died on the very day appointed for her being married to him. His Wife *Urgulanilla* he divorc'd for notorious Proſtitution, and every-body knows how unfaithful the infamous *Meſſalina* his Couſin-German was to him; upon which he ſolemnly declar'd, that he would for the future keep himſelf a Widower, and that he would freely forgive them, tho' they ſhould kill him, if not. Yet ſoon after he fell in Treaty with *Pelina*, whom he had put away before, and then with *Lollia Paulina*; at length he en-

engag'd in an inceſtuous Amour with *Agrippina*, Daughter to his Brother *Germanicus*, and ſuborn'd certain perſons to move, that he might be conſtrain'd to marry *Agrippina*, as being the only means conducible to perpetuate the Publick Tranquility, and that there might be a Toleration alſo for others to contract Marriages in the ſame degree, which till that time had always been accounted inceſtuous: He was ſo impatient, that he could not ſtay till the next day to prepare for his Wedding. There was none however that follow'd his inceſtuous Example, but a certain Libertine, and a chief Centurion of a Legion, to both which Weddings he invited himſelf and his Wife *Agrippina*, for the encouragement of others. His Uncleanneſs was puniſh'd, amongſt other things, by the loſs of his Son *Druſus*, who having toſs'd a Pear up into the Air, and gaping to catch it again, it fell ſo exactly into his Throat, that it choaked him. He was ſo much beſotted, he ſign'd Writings for the ſettlement of a Dowry upon the Contract of Marriage between his Wife *Meſſalina* and her Adulterer *Silius*, being made believe that 'twas only a Contrivance found out to delude the Fates themſelves, and to transfer upon the Head of another Man thoſe Diſaſters which the Predictions of the Soothſayers and ſeveral Prodigies had fix'd upon his Perſon; and at laſt he was poiſon'd by a Muſhroom which *Agrippina* gave him.

The next Inſtance is *Nero*, the Son of *Domitius* and the wicked *Agrippina* above mention'd, whoſe future Miſchievous Temper his Father predicted, when the Nobility came to compliment him upon *Nero*'s Birth, *viz. That there could nothing proceed from him and* Agrippina *but what was deteſtable, and would prove pernicious to the Commonwealth*: Which every man who is acquainted with Hiſtory knows to have been exactly fulfill'd.

Suetonius gives this following Account of him, *viz.* That his Petulancy, Luſt, Luxury, Avarice, and Cruelty he practis'd by degrees, and at firſt conceal'd 'em under the Excuſes of Indiſcretion and Heat of Youth; but yet he could not carry it ſo, but that every-body ſaw they were rather the Vices of Nature than Age. So ſoon as it grew duskiſh, away he flew in diſguſe to Tippling-houſes, Cooks-ſhops, *&c.* frolicking and ſcouring about the Streets, beating ſuch as were going home late from Supper; ſome little Shops he would alſo break open and rifle, and afterwards ſell the Spoils. In thoſe Quarrels he ſeveral times ran the hazard of his Life, being once almoſt bruis'd to death by a Senator, whoſe Wife he would have taken from him in the Street.

Beſides a great number of Pages, whom he made uſe of in his unlawful Pleaſures and his Contaminations of married Women, he deflower'd *Rubria*, one of the Veſtal Virgins, and would very fain have married *Actè* a Slave, ſuborning ſeveral Perſons of Conſular de-

degree, to ſwear that ſhe was of Royal Extraction. *Sporus*, a young Boy, after he had caus'd him to be gelt, he endeavour'd to have a'together transform'd into a Woman, and after he had veil'd him, married him, and ſettl'd a Dowry upon him with all the Ceremonies of a ſumptuous Wedding, he kept him at home as his Wife; upon which the Wits of thoſe times ſaid, *It had been well for the World if* Domitius *his Father had had ſuch a Wife.* This *Sporus* he carried about with him, in a pompous and coſtly Habit, as if he had been the Empreſs her ſelf, under the Title of *Auguſta*, to all the trading Towns of *Greece*, and ſoon after ſhew'd him openly at *Rome*, in the *Sigillarian* Street, and would frequently kiſs him as they ſate together in the ſame Litter. He ſent for a Harlot, who was very like his Mother *Agrippina*, and entertain'd her among the reſt of his Concubines; and he was accus'd of abominable Inceſt with his own Mother as often as he rode in the ſame Litter with her, which was diſcover'd by the Pollutions that beſmear'd his Clothes.

His own Chaſtity he proſtituted in ſuch a manner, that there was hardly a Member of his Body undefil'd, inſomuch that at length he invented a new ſort of Lechery, which was, to cover himſelf all over with the Skin of ſome wild Beaſt, and ſo to be let out of a Cage, that he might fly upon the Secrets of Men and Women that were tied to a Stake; and after he had that way gratified his monſtrous Luſt, he proſtrated his own Body to

his enfranchis'd Bondman *Doryphorus*, who had married him as he himſelf had wedded *Sporus*, and in that paſſive poſture counterfeited the ſoft Cries and Complaints of a new-bedded Virgin. He was ſo very vile himſelf, that he believ'd every-body to be ſo, only that they diſſembl'd their Vices, and were private in their Debauches; and if any Man would but confeſs their Obſcenities to him, he pardon'd all the reſt of their Crimes.

His impious Mother was remarkably purſued by the Divine Vengeance, which gave her up to the unnatural Fury of the Monſter her Son, to whom ſhe had ſo unnaturally proſtituted her Body; for after he had divers ways attempted to rid himſelf of her, but in vain, he at laſt commanded her to be kill'd, as having conſpir'd againſt his Life; which being effected, he ran with eager Curioſity to view the naked Body of his Mother, as ſhe lay weltring in her Blood, and handled all her Limbs, of which he commended ſome for their Beauty and Shape, and diſprais'd others; and happening to be thirſty in the midſt of his unnatural Survey, he was ſo little concern'd, that he quench'd his Thirſt over his murder'd Parent, who left the World with that ſevere Reproof to him, when his Murderers approach'd her, *viz. That they ſhould ſtrike her Belly firſt, which had brought forth ſuch a Monſter into the World as* Nero. After this barbarous and unnatural Murther, the wicked Monſter never enjoy'd Quiet, but was conſtantly purſu'd with Hor-

rour

rour of Conſcience, and cry'd out, *That he was haunted by his Mother's Ghoſt.*

Nero had alſo a plurality of Wives, *viz. Octavia*, *Poppæa Sabina*, and *Statilia Meſſalina*, having kill'd *Atticus Veſtinus*, the Husband of the latter, that he might enjoy her. His Wife *Octavia* he endeavour'd ſeveral times to have ſtrangled, and divorc'd her under pretence of Barrenneſs; but perceiving the People took her Part, he put her to death, upon a falſe Accuſation of Adulteries. He had an entire Love to his Wife *Poppæa*, yet kill'd her with a kick upon the Guts when ſhe was big with Child, becauſe ſhe reprov'd him for ſtaying too late at his Chariot-driving Exerciſes. He put *Antonia*, the Daughter of *Claudius*, to death, for refuſing to marry him after the death of *Poppæa*. He alſo murder'd *Aulus Plantius*, a young Gentleman, whoſe Body he had forcibly defil'd beforehand, and after he had kill'd him, uſed this taunting Expreſſion, *Now let my Mother go and kiſs my Succeſſor*, giving it out, *That he was his Mother's Gallant, and by her ſpurr'd on to lay Claim to the Empire.*

This villainous Monſter having wallow'd a long time in unnatural Luſts and cruel Murders, became hateful to every one. He ſet *Rome* on fire with his own Hands, which was a juſt Judgment of God upon that City, for ſuffering it ſelf to be ſet on fire by his raging Luſts: After that, they were viſited with a Peſtilence, which cut off many thouſands of 'em. His Souldiers in two of the chief *Britiſh* Garriſons were maſſacred, and

many of the *Romans* and their Allies were ſlaughter'd in other places of that Iſland. His Legions in the *Eaſt* had the Ignominy of being put under the Yoke; and all *Syria* was like to be loſt, ſo cloſely did Vengeance purſue him. Then *France* and *Spain* revolted, under the Conduct of *Galba* and *Vindex*, which ſo ſtruck him, tho' he ſeem'd little concern'd at his former Diſaſters, that he ſank down, and for a long time lay Speechleſs, like one that had neither Life nor Soul, and when he came to himſelf, he fell a tearing his Clothes, thump'd himſelf about the Head, and at length cried out, that *he was undone*: But being at laſt convinc'd of the neceſſity of making head againſt his Enemies, his firſt Care was, to provide Waggons to carry his Scenical Machines and Muſical Inſtruments, and to have his Concubines, which he deſign'd to carry with him, trim'd with their Hair cut like Men, and arm'd with Battel-axes and ſmall round Targets, after the manner of Amazons, ſo far was he judicially given up to his Luſts.

In the mean time he was terrified with frightful Dreams and dreadful Omens, ſuch as that he was dragg'd into hideous Darkneſs by his Wife *Octavia*, and that his Body was cover'd with a multitude of winged Emmets; the Doors of the *Mauſoleum* flew open of their own accord, and a Voice was heard from thence, ſummoning him diſtinctly by his Name. It was alſo obſerv'd, that the laſt Tragedy which he acted in publick was *Oedipus* exil'd, which concluded in theſe Words,

Words, that were very applicable to him, *viz.*

Thus Wife, thus Mother, and thus Father call
For merited Revenge, and I muſt fall.

Then, upon freſh Intelligence that the Armies were revolted, he tore the Letters as he ſate at Dinner, overturn'd the Table, call'd for a Doſe of Poiſon, and retir'd into the *Servilian* Gardens, where he tormented himſelf with perplexing Thoughts what to do in this Diſtreſs; ſometimes he thought of throwing himſelf at the Feet of *Galba*, or to implore the Aſſiſtance of the *Parthians*; and ſometimes he thought of putting himſelf in Mourning, humbling himſelf to the People, and begging their Pardon before the Roſtra, but from that was deterr'd, fearing he ſhould be torn in pieces before he got to the Forum; ſo waving the matter till next day, he wak'd about Midnight, and then finding his Guards drawn off, he leap'd out of his Bed, and ſent up and down for his Friends, but none of them coming to him, he went himſelf, with ſome few Attendants, to their Houſes, where meeting with no admittance, he return'd to his Chamber. from whence by that time the few of his Guards that remain'd had alſo march'd off, having firſt rifled his Apartments, and carried off, amongſt other things, his Gold Box with the Doſe of Poiſon in it; which put him into that Deſpair, that he ſent for any of the publick Executioners to diſpatch him, and none of them being to be

found, he cried out, *What, have I neither Friends nor Enemies?* and ran away, as if he had have thrown himſelf into the *Tiber*; upon ſecond Thoughts, he began to look of ſome private lurking place, where he might conſider what to do, and for that end mounted on Horſeback barefoot, and in diſordid Apparel, with a thin Handkerchief before his Face, to have retir'd to a Country Houſe belonging to one of his enfranchis'd Bondmen, having only four Perſons with him, of whom his Catamite *Sporus* was one; but being terrified with a violent Earthquake and the Lightning that flaſh'd on his Face, as an additional Affliction, he heard the Souldiers in the *Prætorian* Camp curſing him, and wiſhing all Proſperity to *Galba*. He arriv'd however at the Houſe, into which he crept privately through a hole, lay on a Flock-bed, and had no better Dainties than brown Bread and Ditch-water. He could not be prevail'd on to make any further Attempts for ſaving his Life, but order'd a Grave to be made in his preſence, and wept every time he caſt his Eye upon thoſe Funeral Preparations, crying out, *What an Artiſt will the World loſe!* In the mean time he receiv'd Advice, that the Senate had declar'd him an Enemy to the Publick, and that he ſhould be ſought after and puniſh'd after the manner of the Ancients, *viz.* to be ſtrip'd naked, have his Neck faſten'd in a forked Stick and be whipped to death; with which he was ſo terrified, that he ſnatch'd up two Daggers, and having felt the edges of them, ſheath'd them again,

again, pretending that his fatal End was not yet come: And thus dallying with his End, ſometimes he deſir'd *Sporus* to begin his Moans and Lamentations; and at other times he would deſire ſome one of the Company to ſhew him the way to die by his Example; and by and by he would chaſtize his own Puſillanimity, ſaying, that *he liv'd baſely and wretchedly*, and endeavour'd to argue himſelf into Courage to take away his own Life; but hearing that the Horſemen were at hand, with Orders to bring him back to *Rome* alive, if poſſible, he utter'd a Verſe in Greek to the ſenſe following, *viz.*

I hear the ſwift-heel'd Courſers beat the Ground,
And with their deadly Noiſe my Ears confound.

And then clapping the Dagger to his Throat, was aſſiſted by *Epaphroditus*, the Maſter of his Requeſts, to thruſt it home; and thus he expir'd, his Eyes being ſuddenly fix'd and ſtaring in his Head, to the terrour of all thoſe that beheld him. Thus was that Monſter of all Villany and Uncleanneſs made the Executioner of Divine Wrath upon himſelf, it being impoſſible that he could fall by a more villainous Hand than his own.

The next Inſtance is the Emperor *Galba*, of whom *Suetonius* gives us this following Account: That in the ſatisfaction of his Luſt he was more prone to the Male Sex; nor did he care for any of that Sex neither, but ſuch as were overgrown and exſolete. It is reported therefore in *Spain*, that when

Icelus,

Icelus, one of the ſtaleſt of his He-concubines, brought him the News of *Nero*'s Death, he not only receiv'd him in publick with home-preſs'd Kiſſes, but courted and ſent him away to be ſmooth'd without delay. The Tragical Exit of this Emperor we have from the ſame Author, thus; That thoſe who conſpir'd againſt him having drawn him out into the Streets, by falſe Rumours of *Otho*'s being kill'd, the Horſemen who were intruſted with the Aſſaſſination galloping thro' the Throng of common People, fell upon him and ſtabb'd him, deſerted and abandon'd by all his Followers, near the *Curtian* Lake, where he was left weltring in his Blood, until a Common Souldier returning from a publick diſtribution of Corn, laid down his Burthen, and cut off his Head; and becauſe he could not take hold of the Hair, *Galba* being bald, he carried it in the Lappet of his Coat, and thruſting his Thumb between his Teeth, preſented it to *Otho*, who gave it to the Sutlers and Horſeboys, and they carried it round the Camp, as the Object of their Scorn and Contempt: So infallibly does Uncleanneſs bring down Vengeance upon the Heads of thoſe who wallow in Impurities.

The Emperor *Otho* follows next in courſe, of whom *Suetonius* gives us this following Account: That from his early Youth he was ſo prodigal, and given to Women, that his Father was often conſtrain'd to chaſtiſe him: He was alſo wont to run about the Streets in the Night with his Companions, and where he met with any that were unable to make Re-

Reſiſtance, or in Drink, he would cauſe them to be toſs'd in a Blanket. After his Father's deceaſe, he addreſs'd himſelf to a Court-Lady in great Favour, as being one of the Emperor's Freed-women for whom he pretended a moſt paſſionate Affection, tho' ſhe was very old and decrepit: By her means he inſinuated himſelf into *Nero*'s Favour, and eaſily kept the higheſt place in his Friendſhip, through the conformity of their Humours, or, as others report, being familiarly engag'd in mutual Proſtitution. Moreover, *Nero* having a great Affection for *Poppæa Sabina*, then his Miſtreſs, took her from her Husband, and ſent her to *Otho*, who receiv'd her into his Houſe under colour of Marriage. And not content to have alienated her Kindneſs from *Nero*, he grew ſo fond of her, that he could hardly brook the Emperor to be his Rival; and therefore not only refuſed thoſe that were ſent to bring her to the Emperor, but ſhut his Doors againſt the Emperor, himſelf ſtanding in the Street, and with Prayers and Threatnings intermix'd redemanding the Truſt committed to his Care; whereupon *Nero* diſſolv'd the Marriage, and diſpatched him Legate into *Portugal*. *Nero* and *Galba* being both cut off, as we have heard already, *Otho* ſucceeded in the Empire; but *Vitellius* having raiſed himſelf up againſt him, *Otho* at laſt became alſo his own Executioner, and ſtabb'd himſelf with a Dagger.

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Catamites, inſomuch that he was branded with the Sirname of *Male Proſtitute*; and the Beauty of his Body was thought to have been the firſt Occaſion of his Father's Advancement. In the ſucceeding Years of his Age he was contaminated with all manner of Vice; after he came to the Empire, he ſurrender'd the greateſt Share of the Government to be manag'd by the Council, or rather at the Will and Pleaſure of every infamous Stage-player and Chariot-driver, more eſpecially of *Aſiaticus* his enfranchis'd Slave. This Male Proſtitute, when but very young, after his Maſter and he had mutually for ſome time defil'd each other, being wearied with his Patron's Importunity, he ran away from him, afterwards *Vitellius* retaking him at *Puteolæ*, where he was ſelling ſowre Wine and Water mix'd together, to the poor People, to get a Penny, he caſt him into Irons, but ſoon enlarg'd him, and favour'd him again with his Careſſes. He afterwards ſold him to a Fencer, for his churliſh ill Nature, from whom he not long after ſtole him again, and the firſt day that *Vitellius* appear'd as Emperor, he ſuffer'd him to wear Gold Rings, like a *Roman* Knight.

Suetonius adds, That this Emperor *Vitellius* was addicted to all ſorts of Vice, but chiefly to Luxury and Cruelty; he always made three Meals a day, ſometimes four, not contenting himſelf with Breakfaſt, Dinner, and Supper, unleſs he had his Collation afterwards, he would alſo appoint where to ſup, where to debauch the ſame Day, and hap-

happy he that entertain'd him who could could come off for Ten thouſand Crowns at one ſitting: But, above all the reſt, the moſt famous Supper was that which was made him by his Brother, to welcome him to the City, at which time, as 'twas reported, no leſs than Two thouſand Diſhes of Fiſh, and Seven thouſand of Fowl, all Rarities in ſeaſon, were brought to the Table: Only he himſelf exceeded this Feſtival, at the Dedication of his great Platter, which, by reaſon of its extraordinary ſize, he call'd *The Buckler of Minerva.* This Platter he fill'd with an *Oglio* conſiſting of the Livers of Thornbacks, the Brains of Pheſants and Peacocks, the Tongues of Phænicopters, and the milky Guts of Mullets, for which the Bowels of the Ocean were ranſack'd, from the *Carpathian* Sea to the *Streights* of *Spain*, by the Maſters of the *Roman* Ships and Galleys. His Appetite was ſo inſatiable and bottomleſs, and withal ſo unſeaſonable and ſordid, that whether he were upon a Journey or offering Sacrifice, he could not forbear from ſnatching the Fleſh of the Victim, and the parch'd Barley from the Altars, nor from tearing the Victuals from the Cooks Stalls in the Streets, whether ſteaming hot or of yeſterdays dreſſing, and the Leavings of others. But this luſtful and luxurious Emperor becoming hateful to every body, he was every where either vanquiſh'd or betray'd, and at laſt ſeiz'd in the Porter's Lodge of his own Palace, whence he was dragg'd ignominiouſly through the Snreets by the Hair, with his Gar-

Garments all torn, and at laſt brought to the *Scalæ Gemoniæ*, or common place of Execution, where, by gently ſtabbing him with ſmall pricks at a time, they tortur'd him to death by degrees, and thence dragg'd along with an Hook, they flung his mortified Carcaſs into the *Tiber*.

As for the Emperor *Titus*, and his Son *Veſpatian*, they were not without Blame as to the Point of Chaſtity, and tho' their Exits were not tragical, like thoſe of the preceding Monſters, yet they were not without their Troubles and Reproaches, as juſt Puniſhments for their inordinate Paſſions. *Suetonius* ſays of *Veſpatian*, That he had a great number of Concubines after the death of *Cœnis*, one of which lay by him all the while of his Repoſe. And, that being perſecuted by a certain Curteſan, who pretended to be ready to die for Love of him, he at length yielded to her Embraces, and gave her Four hundred Seſterces out of his own private Purſe, which he order'd his Steward to place to his Account thus, *viz. To* Veſpaſian, *for being belov'd.* That ſame Hiſtorian obſerves of him, that he was much given to Drolling, and that ſometimes ſo broad and ſcurrilouſly, that he could hardly refrain from Obſcenity. He died of a ſudden Looſeneſs, as a juſt Puniſhment for his looſe Life, of which the indelible Stain is convey'd to Poſterity by *Suetonius* and other Hiſtorians.

His Son *Veſpatian* is accus'd of ſitting up till midnight revelling with the lewdeſt of his Companions, and that his Lechery was noto-

notorious, by his Gangs of Catamites and Eunuchs, and the exceſſive Love he bore to the Queen *Berenice*: Upon the whole, he was generally eſteem'd and talk'd of as another *Nero*; but after he came to the Empire, he reform'd himſelf, turn'd off his Paramour *Berenice*, and all his Catamites, and became one of the moſt excellent Princes that ever ſway'd the *Roman* Scepter: Yet ſo far hath the Divine Juſtice puniſh'd his Incontinence, that the Infamy of it is tranſmitted to Poſterity upon Record, and he was cut off in a manner in the Vigor of his Age, being but in his 41ſt Year when he died: And of this Misfortune he was very ſenſible, the Hiſtorian telling us, that he look'd up toward Heaven, bitterly complaining, that his Life was wrongfully taken from him, for he had been guilty of no Action of which he need repent, excepting one only, which what it was he neither then declar'd himſelf, nor could it be eaſily gueſs'd by any one elſe, tho' ſome were of Opinion, that 'twas his Familiarity with his Brother's Wife *Domitia*, but ſhe ſwore poſitively there was no ſuch thing, and ſhe would not have denied it had it been true, but rather have gloried in it; which it was uſual for her to do of any kind of Lewdneſs. But thus his Memory and Fame juſtly ſuffers, becauſe of his former Intemperance.

The following Inſtance is that of *Domitian*, who was infamous from his very Youth; *Nero* produc'd a Note under his Hand when he was a young Man, wherein he had promiſed

ſed him a Nights Lodging at any time: and he is alſo accus'd of having proſtituted his Body to *Nerva* He divorc'd his Wife *Domitia*, on pretence that ſhe was in Love with one *Paris*, a Stage-player, and afterwards took her again. Being greatly addicted to Venery, he call'd frequent Coition his *Bed-wreſtling*, as if it had been a kind of Exerciſe; and it is reported of him, that he would often ſmooth and depilate his Concubines, and ſwim amongſt the moſt notorious Harlots. When his Brother's Daughter was offer'd him in Marriage, he would by no means accept of her, as being engag'd in Wedlock with *Domitilla*; but not long after, when ſhe was married to another, he debauch'd her of his own accord, tho' *Titus* was then alive; but when her Father and Husband were dead, he lov'd her with a moſt paſſionate Affection, which he own'd before all the World, inſomuch that after he had got her with Child, he forc'd her to miſcarry, which was the occaſion of her death. This vile Prince being juſtly hated for his Cruelty and Debauchery, was kill'd in his own Chamber, by thoſe that conſpir'd againſt him, *Stephanus*, *Domitilla's* Steward, having ſtabb'd him with a Dagger in the Groin, as he was reading a Paper which he had given him, pretending it was a Diſcovery of a new Plot. And the Memory of this Emperor was ſo execrable to the Senate, that they order'd all his Decrees and Titles to be every where ras'd out, and the very Memory of him utterly aboliſh'd; ſo infallibly true hath

it

it always been found, that *Whoremongers and Adulterers God will puniſh.*

Thus we have gone through ſuch Inſtances as *Livy* and *Suetonius* afford us, and muſt now have recourſe to other Authors for the remainder of the *Roman* Emperors.

The next we ſhall inſtance is the Emperor *L. Aurelius Commodus Antoninus*, who was elevated to the Imperial Dignity about the Year of Chriſt 180. From his very Infancy he was bent to all ſorts of Vice, notwithſtanding the Care of the wiſe Philoſophers, who had the conduct of his Manners, ſo that *Rome* found in him a ſecond *Nero*. He would needs paſs for *Hercules*, Son to *Jupiter*, appear'd as he did, with the Lions Skin and Club, and would have Altars and Sacrifices, which the Senate conſented to, rather than they would irritate his furious nature: He murder'd moſt of the Senators; was a ſevere Perſecuter of the Chriſtians, debauch'd his own Siſters, and entertained three hundred Concubines, and as many Boys, for his deteſtable Pleaſures, and gave the Government of his Provinces to Men noted for Vice or Infamy: But, at laſt, having deſign'd to cut off *Martia*, one of his Strumpets, ſhe, together with the Captain of his Guards and his Lord Chamberlain, againſt whom he had the like Deſign, mix'd Poiſon with his Wine, which not being quick enough in its operation, they had him

ſtrangled by a Wreſtler, (with whom he us'd to exerciſe himſelf ſometimes at that Sport) about the 31ſt year of his age; ſays *Lampridius*, *Eutropius*, and *Onuphrius*.

We come next to *Heliogabalus* the Emperor, who ſucceeded *Macrinus*, and was called the *Roman Sardanapalus*. His Luxury was ſo boundleſs, that when he was on the Sea-coaſts he would eat nothing but Fowl from the remoteſt Mountains, and when fartheſt from the Sea, would eat nothing but Sea-fiſh; he fed his Lamps with Balſam, and filled his Fiſh-ponds with ſcented Water; he married *Aquila Severa*, a Veſtal Virgin, (tho' by the *Roman* Law accounted Inceſt) ſaying, That he being a Prieſt, their Offspring muſt be altogether Heavenly. His two Coachmen were his chief Companions and fellow-Debauchees. He cut off abundance of the Senators, becauſe they would not allow of a Senate of Women, whereof his Mother was to be Preſident, and to determine all Female Controverſies. Tho' he was but Twenty two Years old at moſt, he was guilty of all manner of Villanies, enough to make thoſe who read his Hiſtory to bluſh: He became at laſt ſo hateful even to his own Guards, that he and his Mother were both ſlain in the Camp, and their Corps expos'd to all manner of Indignities from the Populace, who firſt threw them into a Privy, and then into the *Tiber*, ſo vile had their Luſts render'd them in the Eyes of the People.

This

This happen'd about the Year 222, according to *Eutropius*, *Lampridius*, and *Aurelius Victor*.

The Emperor *Trajan* falls next under conſideration, who tho' a Prince excellent for Virtue and Valour, compar'd with ſome that went before him, yet *Dion* and others charge him with Cruelty and Incontinence in the unnatural Love of Boys, as alſo with perſecuting the *Chriſtians*, and Exceſs in Wine. As to his puniſhment, the ſame Authors take notice, that he had well nigh periſh'd by a dreadful Earthquake, and eſcap'd ſo narrowly, that he was forced to be drawn out of a Window; and his great Virtue and Valour have not been able to preſerve his Memory from the Ignominy of thoſe *Sodomitical* Impurities he was guilty of.

The Emperor *Caracalla* was a Monſter of Cruelty and Incontinence, being ſo impudent as to marry *Julia* his Father's Widow; he alſo conſpir'd the Death of his Father and Brother, ſo inſeparable are Cruelty and Incontinence, and was at laſt cut off himſelf by a Conſpiracy of his Officers.

The Emperor *Gallienus*, ſays *Trebellius Pollio*, was a perſon altogether given to Sloath and Eaſe, his Pleaſures and Luſts, which drew upon him the Hatred of all Men. When they brought him News that *Egypt* was loſt, and that *Gaul* had revolted, he

was ſo unconcern'd, becauſe of his ſluggiſh Temper, that he made no other Anſwer but, *What, can't we live without the Flax of* Egypt, *or the Fippoes of* Arras? And at laſt was ſlain by ſome of his Captains.

Aurelius Victor gives us this Account of the Emperor *Carinus*, That he gave himſelf over to all manner of Vice, married nine Wives, and put ſeveral to death upon bare Suſpicion; which, ſays *Vopiſcus*, made his Father afterwards diſown him; and he was kill'd in 285, by one of his Captains, whoſe Wife he had debauch'd.

Eutropius and *Cræſus* ſay of the Emperor *Galerius*, That he divorced his firſt Wife, and married *Valeria*, the Emperor's Daughter, perſecuted the *Chriſtians* in a moſt cruel and barbarous manner, and died of an Ulcer in his Genitals, that began to ſwarm with Worms; a juſt and ſuitable Puniſhment for his Incontinence.

Valentinian the Third became ſo enamoured on a *Roman* Lady, Wife to *Maximus*, a Senator, and afterwards Emperor, that he ſollicited her continually to debauch her, but without effect: But having won all *Maximus*'s Money, and his Ring likewiſe, at Dice, he ſent the Ring as a Token from her Husband, to come to the Palace, and when ſhe came thither, violated her Chaſtity; the injur'd Lady complain'd of it to her Husband, who

who in revenge contriv'd the Murder of *Maximus*, about the Year 455.

Procopius and *Baronius* have left it on Record concerning the Emperor *Maximus*, That having cauſed the Emperor *Valentinian* the third to be kill'd for having raviſh'd his Wife, he married the Empreſs *Eudoxa* by force, created his own Son *Cæſar*, and married him to the young *Eudoxa*, the Emperor's Daughter. One Night, in his Amours with the Empreſs *Eudoxa*, he told her, That *he kill'd the Emperor her Husband for love of her*; which ſo incens'd her, that ſhe ſent for *Genſeric*, King of the *African Vandals*, to deliver her from the Tyrant, who abandoning *Rome* when *Genſeric* enter'd into it, he was kill'd by a Souldier, and afterwards pull'd in pieces by the Empreſs and her Servants, and thrown into the *Tiber*, about ſeventy ſeven days after he began his Reign.

Thus we have gone through the ſeveral Governments and Governours of *Rome*, from its foundation to the Reign of *Auguſtulus*, the laſt of thoſe properly call'd *Roman Emperors*, which have afforded us many remarkable Inſtances of the Tragical Effects of Luſt, not only upon particular Perſons and Families, but upon Kingdoms, Empires, and other Governments, and ſhall ſhut up this part of our Hiſtory with an Account of the

abominable Worſhip of *Priapus* and *Bereeynthia*, and the *Ludi Florales* celebrated among the *Romans* with ſo much Solemnity and Impudence, that it afforded Subject-matter of Reflection to their Satyriſts, and Hiſtorians, who aſcrib'd the Fall of the *Roman Empire* chiefly to that Cauſe.

Toſtatus, in his 50th Queſtion upon the 20th of *Exodus*, ſaith concerning the Heathenish Worſhip of *Priapus*, That it was ſo obſcene, that the very mention of it could not but offend chaſte Ears. They profeſſed in the holding of thoſe Sacrifices that beaſtly Crime which the moſt vicious Men will hardly confeſs upon the Rack. The ſhape, ſays he, in which that God was repreſented was ſuch as Nature hath taught us to hide; and the geſtures of the *Prieſts* in ſerving him ſuch, as I wonder their Matrons and Virgins, in whom were any ſpark of Modeſty, could behold it with patience; and for the *People* who came to worſhip, the Sacrifice being ended, they all ſtepped aſide into a Thicket, which was alwaies planted near the Altar of this God, and there, like Brute Beaſts, promiſcuouſly ſatisfied their Luſt, thereby, as they conceived, beſt pleaſing their God; which was the cauſe, as it ſeems, that the true GOD commanded that no Groves ſhould be planted near the place of his Worſhip; and, if any were, that they ſhould be cut down.

Of

Of the ſame nature was the Worſhip of *Berecynthia*, the Mother of the Gods.; as we find deſcribed by St. *Auguſtine*, *De Civit. Dei*, *lib.* 2, *cap.* 4, in the following words, *Ante ejus Lecticam*, *i. e.* Such filthy Stuff was by looſe prophane Varlets ſung before her Chariot on the ſolemn day of her Lavation, as was utterly unfit, I will not ſay for the Mother of the Gods, but of any Senator, nay, of any honeſt Man, nay, of the Singers themſelves to hear; And perchance, ſaith he, they would have bluſh'd to have ſpoken that before their own Mothers, at home, which in the ſight of the Mother of the Gods, in the ſight and hearing of innumerable multitudes of both Sexes, they boldly ſang; and thereupon breaks out into this Exclamation: *What ſhould we call Sacrilege*, *if this were Sacrificing*, *what Pollution if this Purification?* And if this be Sacrilege, then ſurely the Worſhipping of God by Blaſphemies and Curſings, as did the *Lydians*, is a degree beyond Sacrilege; who notwithſtanding proceeded ſo far in this deviliſh mad Cuſtom, that, as *Lactantius* ſays, they held it a violation of their Sacrifice, if during their ſolemn Ceremonies but a good Word chanced to ſlip from any Man, tho' unawares.

To theſe may be added the abominable Games call'd by the *Romans Ludi Floreales*, in honour of *Flora*, a notorious Strumpet,

concerning which St. *Auguſtine*, in his third Book, *De Civitate Dei*, *cap.* 27, ſaith, *Which Games of theirs, the more diſhoneſtly, the more devoutly they were celebrated.* In theſe the common Proſtitutes, who got their maintenance by that Trade, ran up and down the Streets by Day, and in the Night, with burning Torches, having their whole Bodies ſtark naked, and expreſſing the moſt beaſtly Motions and Geſtures, and uttering the moſt filthy Speeches and Songs that could poſſibly be imagin'd. To theſe *Ovid* alludes *Faſtorum* 5, when he ſays,

Turba quidem cur hos celebret Meretricia ludos,
Non ex difficili cognita cauſa fuit.

Yet to thoſe ſhameful Paſtimes were their Youth admitted, thereby adding as it were Fire to the Tinder; nay, the ſageſt Senators, graveſt Matrons, and ſevereſt Magiſtrates were well content to grace them with their preſence, as if it had been ſome commendable Exerciſe. Theſe *Floral* Plays were acted but once a Year, but their Interludes upon the open Stage were acted almoſt every Day, and ſo abominable, that the devout Fathers of the Primitive Church could hardly write of them with Patience. *Salvianus*, *de Gubernatione Dei*, *l.b.* 6, writes ſmartly concerning them, thus: *Talia ſunt quæ illic fiunt*, &c. *i. e.* 'The things acted 'there are of ſuch a nature, that a Man 'can ſcarcely ſpeak of them, or remember 'them

'them, without ſome touch of Pollution. 'Other Offences challenge to themſelves 'but a part of us, as impure Thoughts, 'the *Mind*; unchaſte Sights, the *Eye*; wic-'ked Speeches, the *Ear*; ſo that when one 'of theſe is tainted, yet the reſt may be 'clear from Pollution, but in the Theatre 'none of them is free from the guilt of 'Infection, inaſmuch as the Mind is there 'defiled with corrupt Thoughts, the Af-'fections with naughty Deſires, the Eyes 'by ſeeing, the Ears by hearing; all which 'are ſo lewd, that no Man, without bluſh-'ing, can ſo much as name them, much 'leſs fully deſcribe them. For what mo-'deſt Man is there, who can recount thoſe 'Repreſentations of beaſtly Actions, thoſe 'filthy Speeches, and Motions, and Ge-'ſtures, which how ſinful they are we 'may from hence conjecture, that they 'cannot well be related? which being ſo, 'behold what manner of things all, or at 'leaſtwiſe the greateſt part, of the *Romans* 'practis'd. And would to God that all that is here ſaid were not too too applicable to our Engliſh Playhouſes.

That the *Roman* Luxury was incredible, appears by their own Writers, both Poets and Hiſtorians; and to that purpoſe *Juvenal*, in his 6th Satyr, has theſe remarkable Expreſſions:

Nunc

Nunc patimur Longa pacis mala, ſævior armis
Luxuria incumbit, victumq; ulſciſcitur orbem
Nullum crimen abeſt, facinuſq; libidinis ex quo
Paupertas Romana perit.

Pariterque & Luxuria nata eſt & Carthago ſublata, ſaith *Pliny*; i. e. *Luxury was born and* Carthage *demoliſh'd at the ſame time*; meaning, that when the *Romans* had no Enemies to keep 'em in the exerciſe of their Arms, they became luxurious. And *Cauſabon*, in his Preface to *Polybius*, ſays, 'It is evident that thoſe Times are by 'Tacitus deſcribed in his Annals, than 'which there were never any Times more 'fruitful in moſt ſhameful and abomina-'ble Vices, or more oppoſite to Virtue. And by that means, as *Juvenal* expreſſes it well, their Luxury became more deſtructive to them than their Arms, and by making a Conqueſt of them, reveng'd their Conqueſt of the World. And thus fell the great *Roman* Empire.

We have already taken notice of the Laſciviouſneſs of the *Romans*, and their Incontinence as to the Luſts of the Fleſh; we come now to take a ſhort view of their Luxury in other reſpects, which being equally a breach of the Seventh Commandment, were either naturally introductive of their Bodily Uncleanneſs, or the unavoidable

ble Conſequences of it, and contributed to the Ruine of their Empire.

To begin with their Exceſs in Drinking, *Ammianus Marcellinus*, *lib.* 22, ſays, That their Cups were heavier than their Swords; and thoſe Cups were made of the Leaves of the *Egyptian* Bean, which *Pliny*, *lib.* 21, *c.* 15, ſays, were as broad as a *Theſſalian* Hat. They had a Maſter of Miſrule in their Carrouſes, who was call'd *Moderator*, or *Magiſter*, whoſe Office was to preſcribe Rules, and ſee them executed; and the principal Chance or Lot they caſt for Drinking was call'd *Venus*. Thoſe Rules of Drinking they borrow'd for the moſt part from the *Grecians*, the moſt drunken Nation that ever was; and of theſe Rules one was to drink down the Evening-Star, and up the Morning-Star: Saith *Plautus*, *Ad diurnam Stellam matutinam potantes*. Another Rule commonly practis'd among 'em was, to drink as many Healths as there were Letters in their Miſtreſſes Names; as appears by *Martial*'s Epigram:

Nævia ſex Cyathis, ſeptem Juſtina bibatur,
Quinque Lycas, Lyde quatuor, Ida tribus.

Theſe drunken Matches were in a manner the daily Trade of their Poets, as appears to any that peruſe *Horace* and *Martial*. The former, *Lib.* 1, *Ode* 37, ſays,

Nunc

Nunc eſt bibendum, nunc pede libero
Pulſanda tellus.

And the latter, *Book* 11, *Epigr.* 7, ſays,

Poſſum ego nil ſobrius, bibenti
Succurrunt mihi quindecim Poetæ.

Nay, *Seneca* aſſures us, *Nat. qu.* 4. 13, that their Women exceeded the Men in theſe Debauches; *Non minus pervigilant, non minus potant*: i. e. *They ſit up as late, they drink no leſs, nay, they challenge Men to the anointing of their Bodies, and the ſwilling down of Wine, diſgorging what they eat and drink as well as they; neither do they forbear to chew upon Snow, as Men do, for refreſhing their boiling Stomachs.*

Thoſe Debauches are yet more graphically deſcrib'd by *Pliny*, *lib.* 14, *c.* 12, where he ſays, 'To the end that we may take the 'more Cups, and pour it down the Throat 'the more luſtily, we let it run through a 'Strainer, to abate the force thereof: 'Some take Hemlock before they ſit down, 'becauſe they muſt drink perforce then, or 'elſe die; and others the Powder of the 'Pumice-ſtone, and ſuch-like Stuff, which I 'am aſham'd to rehearſe, and teach thoſe 'that be ignorant of ſuch Lewdneſs; and 'yet we ſee thoſe that be the ſtouteſt Drinkers lye ſweating ſo long in the Baths and 'Bro-

'Brothel-houſes to digeſt their Surfeit of 'Wine, that ever now and then they are 'carried forth dead for their labour. You 'ſhall have ſome again, when they are in 'the Hot-houſe, that won't ſtay ſo long as 'they may go to their Beds, nay, nor as 'they may put on their Shirts, but imme-'diately, naked as they are, and panting 'and puffing for Breath, catch up great 'Tankards of Wine, to ſhew what valiant 'Champions of *Bacchus* they are, and pour 'them down one after another, till they 'vomit twice or thrice what they have 'drank. Then deſcribing their Pots out of which they us'd to quaff; 'They were en-'graven, ſays he, with fair portraitures of 'Adulteries, as if Drunkenneſs it ſelf were 'not ſufficient to kindle the heat of Luſt, 'and to teach them Wantonneſs. Then, 'continues he, when they come to be fud-'dled they caſt their wanton Eyes upon 'Mens Wives; then fall they to court fair 'Dames and Ladies, and openly bewray 'their Folly even before their jealous and 'ſtern Husbands: And thus many a Man, 'by his laviſh Tongue in his Wine, hath 'come by his Death, and had his Throat 'cut. But if they eſcape theſe Dangers, 'they never live to be old Men, but dye in 'the ſtrength of their Youth: Hence co-'meth it that ſome of them look pale, 'with flaggy Cheeks, others have bleared 'and ſore Eyes; and there be of 'em that 'ſhake ſo with their Hands, that they can-

'not

'not hold a full Cup, but pour it on the 'Floor. They are generally diſturb'd with 'fearful Dreams, which is the very begin-'ning of their Hell in this Life; or elſe 'have reſtleſs Nights; and finally, if they 'chance to ſleep, for a due reward of their 'Drunkenneſs, they are deluded with the 'imaginary Conceits of the Delights of *Ve-'nus*, defiled with filthy abominable Pollu-'tions; and thus ſleeping or waking they 'ſin with pleaſure.

Then he proceeds to particular Inſtances, and names *Nivellius Torquatus* a *Milanois*, who won the Victory from all the *Italians* in Drinking, adding, That he had gone thro' all the Degrees of Dignity at *Rome*, had been Pretor and Proconſul, and in all theſe Offices of State he won no great Name, but for drinking in the preſence of *Tiberius* three Gallons of Wine at one draught, for which he was dubb'd Knight, by the Surname of *Tricongius*, or the *Three Gallon Knight*. This *Torquatus* had the Art of Drinking, never was known to falter in his Tongue, never eaſed himſelf by vomiting, always drank without drawing his Breath, and never left a drop behind in the Cup.

His next Inſtance is in *Mark Antony*, who ſtrove to win the Victory in Drinking, and made a Profeſſion thereof; as appear'd by a Book which he publiſh'd under the title of his own Drunkenneſs, whereby he was not aſham'd

aſham'd to juſtifie his Exceſſes that way, and thereby approved, under pretence of his Drunkenneſs, all the Outrages he committed, and all thoſe Miſeries and Calamities that he brought upon the World. This Treatiſe, ſays *Pliny* he vomited out a little before his Defeat at *Actium*.

That ſame Author gives us two other memorable Inſtances of *Antony*'s Drunkenneſs, the firſt as follows.

Cleopatra, his Paramour, perceiving his Jealouſie of her, inſomuch that he would neither eat nor drink without his Taſter, ſhe deſign'd to make Sport of his needleſs Fear; and therefore cauſing a Chappelet or Garland of Flowers to be made for *Antony*, ſhe dipp'd all the edges of the Flowers in ſtrong Poyſon; and having thus prepar'd it, ſet it upon *Antony*'s Head; and having ſate at Meat a good while, and drank themſelves merry, ſhe challeng'd *Antony* for each of them to drink their Chappelets; and having firſt drank off her own, *Antony* minc'd his, and putting it into his Cup, prepar'd to drink it off; but juſt as he was ſetting it to his Head, ſhe put her Hand between and ſtaid him, and then utter'd theſe Expreſſions: *My dear and beſt-beloved* Antony, *now ſee what ſhe is whom thou doſt ſo much dread and ſtand in fear of, that for thy ſecurity thou muſt have extraordinary Taſters, a Curioſity more nice than needful: Lo, how I am not*

to

to ſeek of Means and Opportunities to compaſs thy Death, if I could find in my Heart to live without thee. And then ſhe ſent for a Priſoner out of the Jayl, whom ſhe caus'd to drink off the Cup that *Antony* had prepar'd for himſelf, and the poor Wretch died by that time he had weil taken the Cup from his Lips.

The next Inſtance is this: *Cleopatra* being poſſeſs'd of two Pearls, the richeſt and faireſt that were ever known in the World, being left to her by deſcent, and accounted Nature's Wonder, ſhe began to undervalue the Expence that *Antony* had been at in treating her from day to day, to the utmoſt of his might; and when he demanded of her how it was poſſible to go beyond the magnificence and coſt of his Treat, ſhe anſwer'd, That *ſhe would ſpend upon him One hundred thouſand Seſtertii at one Supper. Antony* thought that impoſſible, and therefore wager'd with her, that ſhe could not do it. Next night ſhe made him a Supper, royal enough, but much ſhort of thoſe that he had before prepar'd for her; whereupon he began to laugh her to Scorn, and demanded a Bill of the Particulars, to which ſhe anſwer'd, That *what had been brought in already was meer Overplus, and that ſhe would yet in that Supper eat Six hundred thouſand Seſtertii for her own part:* Upon which ſhe took one of thoſe Pearls from her Ears, and diſſolving it in Vinegar, drank it off: And as ſhe

was

was about to do the like with the other, *L. Placentius*, the Judge of that Wager, laid fast hold upon it, and pronounced, That *Antony* had lost; upon which he fell into a mighty Passion. There was an end of one Pearl; and the fellow thereof being taken from this Queen when she was a Prisoner, it was divided in two, in memory of that half Supper of theirs, and hung in the Ears of *Venus* at *Rome*, in the Temple of *Pantheon*. And yet, saith *Pliny*, as prodigal as they were, they shall not go away with the Prize; for long before their time *Clodius*, the Son of *Æsop* the Tragedian practis'd the like in Pearls of great price; so that *Antony* hath, to match him in all his Magnificence, one little better than a Stageplayer.

Lest Drunkenness should be thought to be only the Vice of some particular persons among the *Romans*, *Lipsius* in his Epistles tells us, That it was a common Crime among them, because the Emperors themselves were deeply infected with it, and highly rewarded it in others. He names one *Firmus*, who was Deputy of *Egypt* under *Aurelian*, and drank off two Buckets full of Wine at a time. *Bonosus* the Emperor was wont to say, That *he was not born to live, but to drink*; and when he was hang'd for some Misdemeanour, he was call'd *an hanging Tankard*, and not a Man. The Emperor *Maximinus* is charg'd with drinking nine Gallons of Wine in one day. And

one *Phagon*, in *Aurelian*'s time, is accus'd of drinking more; inſomuch that *Lipſius* ſays, He ſhould tremble to write thoſe things, but that he had them from good Authors. *Nero* promoted *Piſo* to be Provoſt of *Rome*, for his Drunkenneſs; and *Flaccus Pomponius* to be Governour of *Syria* for that ſame Quality. He likewiſe prefer'd an ignoble and obſcure Fellow before the Chief of the Nobility, to be a Queſtor or Treaſurer, becauſe he drank off nine Gallons of Wine at a Feaſt which *Nero* himſelf had made. And how far that beaſtly Vice of Drunkenneſs had infected the common People of *Rome*, appears by the *Fannian* Law, ſays *Macrobius*, *Saturnal*, *lib.* 3, *c.* 17, which was made againſt Drunkenneſs, becauſe, ſays he, matters were come to that paſs, that the greateſt part of the common People of *Rome* came ordinarily drunk into the Council-houſe, to conſult of the Safety of the State.

The more to excite them to Drunkenneſs, the Veſſels out of which they drank were very coſtly and curious in their Workmanſhip, being chas'd, emboſs'd, or wrought in Imagery and Flowerwork, as if the Painter had drawn them. Theſe Celatures were ſo fram'd, that they might put them on or take them off at pleaſure, and were therefore call'd *Emblemata*: Such was that whereof *Juvenal* the Satyriſt ſpeaks, *Sat.* 1, *Stantem extra pocula Caprum*; a Goat ſtanding out from the Cup; two of this kind coſt *Lucius Craſſus*

Craſſus the Orator One hundred thouſand Seſterces, that is about Five hundred thirty three Pounds Sterlin. Sometimes they were made of Onix-ſtones, dug from the Mountains of *Arabia*, ſometimes of Mother of Pearl, and other curious Shells; and all thoſe kinds they richly enamel'd with Pearls and precious Stones. We drink, ſaith *Pliny*, *lib.* 33. 11, in rows of Pearl, and garniſh our Pots with Emeralds; it delights us to hold the *Indies* in our Hands, as a provocation to Drunkenneſs. And becauſe of the richneſs of their Cups, they ſet ſome at their Feaſts to watch their Drinking-veſſel. They thought not themſelves dainty enough, ſaith *Pacatus*, unleſs Luxury had chang'd the Seaſon of the Year, unleſs Winter-roſes ſwam upon the top of their Pots, and unleſs their pleaſant Wines diſſolv'd the Summer-ice in a large Gemm. They had alſo Cups of Murrin and Cryſtal of wonderful great prizes, and one of thoſe bought for Three hundred thouſand Seſterces, or above Five and twenty hundred Pounds Sterlin, by *Nero*, *Petronius*, who had been Conſul, broke in pieces a little before his death, on a ſpight to *Nero*, that he might diſinherit his Table thereof.

We ſhall conclude this point of their Drunkenneſs with the beaſtly Forms of many of their Cups; *Vitreo bibit ille Priapo*, ſaith *Juvenal*, *He drinks out of a Priapus made of Glaſs.* And *Pliny* to the ſame purpoſe

ſaith, *In poculis libidines celare juvat, & per obſcœnitates bibere: They delight to engrave their Luſtful Dalliances upon their Cups, and to drink in Obſcenity.*

The next thing that falls under our Conſideration is their Gluttony, which being alſo a Sin of the Fleſh, and an Incentive of Luſt and Uncleanneſs, does properly belong to our Subject.

Their Luxury in this reſpect appear'd in their Tables, Platters, Number and Order of their Servants, as well as in their Courts They had Tables of Silver and Gold, as appears by that of *Martial, Epig.* 31; *Suſtentatque tuas Aurea menſa dapes*; i. e. *Thy Diſhes are ſet upon Tables of Gold:* But the Tables which they valued moſt were of Citron, which they brought from *Africa*. *Tully* had one which coſt him Ten thouſand Seſterces, tho' he was both ſevere in his Morals, and poor, compar'd with others. *Afinius Pollio* had one which was ſold for Eleven thouſand Seſterces; and the more knotty thoſe Tables were, the more they were valued. And thoſe Tables ſtood alſo upon Ivory Frames and Feet. *Dion* reports of *Seneca*, That notwithſtanding his ſevere and Stoical Profeſſion, he was ſtor'd with Four hundred ſuch Tables; and *Annius* had three hundred of them, and as many Servants to attend them.

Then

Then as to their Platters or Chargers, *Pliny* ſays, That *Druſillanus*, one of the Emperor *Claudius*'s Slaves, and his Treaſurer in *High Spain*, had a Silver Charger of Five hundred pound weight; and *Vitellius* had one which coſt him a Million of Seſterces, or about Eight thouſand Three hundred and Thirty three pounds Sterlin; ſo that *Mucianus* upbraided the Memorial of him, calling his Exceſs that way *Palinarum Paläes*, *Platters as broad as Ponds*.

Then as to their Waiters at Table, they ſometimes made uſe of naked Wenches: And thus *Tiberius* the Emperor ſent a Meſſage to *Sextus Claudius*, that he would come and ſup with him, on condition that he would change nothing of his wonted faſhion, which was, that he ſhould have naked Wenches waiting on him at Supper. *Seneca*, in his 95th Epiſtle, ſaith, they had whole Troops of unfortunate Ganimedes, and Troops of exſolete or ſtale Catamites grown to Man's eſtate, waiting on them at Table, and thoſe they rank'd into ſeveral Bands, according to their Nations and Complexions. He further tells us of the infinite number of their Cooks, Bakers, *&c.* and then cries out, *Dii boni quantum hominum unius Venter exercet*! *Good God, what a number of Men doth one Belly ſet at work*! They had alſo Schools, and Maſters to teach the Art of Carving to their Scholars, by

Diſhes faſhion'd in Wood after what manner and with what geſture of the Body they ſhould cut them up.

Seneca, in his 97th Epiſtle, ſays, 'Do you 'wonder that our Diſeaſes are innumerable? 'Number our Cooks if you can. The 'Schools of Philoſophers are empty, but 'how are our Kitchins frequented?

Pliny, *lib.* 9. 17, ſays, That ſcarce any Man was in greater requeſt than thoſe Cooks that could moſt artificially waſte their Maſter's Subſtance. The infinite waſte they made this way, the only Story of *Apicius*, an infamous Belly-God, may ſuffice to ſhew, who having laid up Ninety Millions of Seſterces for his Kitchin, beſides many great Gifts of Princes, and a mighty Revenue of the Capitol, being deep in Debt, he began at laſt, tho' ſore againſt his Will, to look into his Reckonings, and found that, all being caſt up, he had ſtill remaining clear Ten Millions of Seſterces, or Eighty-three thouſand Three hundred and thirty pounds Sterlin; and yet, for fear that he ſhould live in an Hunger-ſtarv'd faſhion, he poiſon'd himſelf: Upon which *Seneca* exclaims, 'How great was that Luxury to 'which ten Millions of Seſterces ſeem'd 'Poverty?

And

And that this Gluttony was common among the *Romans*, appears from *Juvenal* and *Seneca*; the former, *Sat.* 1, says, *Una comedunt patrimonia mensa*; *They devour whole Estates at one sitting*: And the latter, *Ep.* 95, says, 'What is more lewd than a sumptuous 'Supper, that wastes a Knight's Revenues, 'of which the most frugal, if it be but any 'way solemn, costs Three hundred thousand 'Sesterces, or Two thousand Five hundred 'and Fifty five pounds Sterling? Nor did they only exceed as to the Quantity and Quality, but as to the Frequency of their Banquets. *Tiberius* spent a Night and two days in continual eating and drinking. It was usual with *Nero* to eat from Noon till Midnight; and *Vitellius* feasted usually three or four times a Day, every sitting being valued at Four hundred thousand Sesterces, or Thirty-three thousand Three hundred and thirty-three pounds Sterling; which was One million Thirty-three thousand Three hundred and thirty-two pounds Sterling *per* Day; being easily able to go through them all by a continual Custom of Vomiting, which was common among them: Says *Seneca*, *De Consolatione ad Albinam*, *c.* 9. 'They 'vomit that they may eat, and eat again 'that they may vomit; and those Delicates 'which they hunt for through the World, 'they vouchsafe not so much as to digest: Nay, the very Women practise it as well as Men; they eat against their Stomachs that

which they ſoon return by their Mouths. The number of their Courſes were uſually ſeven; and at one Feaſt that Monſter *Heliogabalus* had two and twenty Courſes of the choiceſt Fare ſerv'd in. Nay, *Suetonius* tells us, That at a caſual Supper made to the Emperor *Vitellius*, by his Brother, there were Two thouſand of the choiceſt Fiſh, and Seven thouſand Fowl, ſerv'd in.

Seneca, in the above-cited place, ſays, They fetch that from the furtheſt part of the Ocean which their Stomachs, weaken'd with Delicacies, will hardly admit. And then a little after he adds; 'O wretched 'Men, ſays he, whoſe Pallates are not ſtir-'red but with precious Meats, eſpecially 'when that which makes them be account-'ed precious is not their ſingular Reliſh 'or excellent Savour, but only their Scar-'city, and the Difficulty of procuring 'them.

Latinus Pacatus, in his Panegyrick ſays much the ſame, *viz.* That this our World was too narrow for their Throats; for, not valuing their Cates by their Taſt, but by their Coſt, they were only content with that Proviſion which they had from the uttermoſt parts of the *Eaſt*, or *Colchus*, ſeated beyond the *Roman* Empire.

'Many think it (ſaith *Plutarch*, in his Book concerning the Precepts of Health) 'an

'an abſurd thing not to feed liberally on 'things which are rare, and can hardly 'be got, ſuch as the Paps of a Sow when 'ſhe is newly farrow'd, *Italian* Muſhromes, '*Samian* Cakes, or Snow out of *Egypt*.

Among theſe Exceſſes, *Vitellius*'s Platter deſerves our notice, which, for the bigneſs of it, he call'd *Minerva*'s Buckler; and this he cramm'd with the Livers of Guiltheads, the Brains of Pheſants and Peacocks, the Tongues of Phænicopters, and the Melts of Lampreys, brought from the *Spaniſh* and *Carpathian* Seas. And the like, that of *Æſop* the Tragedian, which he furniſh'd out with the rareſt Singing-birds, or ſuch as imitated Man's Voice, which coſt him Six thouſand Seſterces, or Fifty pounds Sterling, a piece; and the whole Diſh Six hundred thouſand Seſterces, or Five thouſand pounds Sterling; as is mention'd by *Valerius* and *Seneca*. The latter ſays, concerning *Caligula*, That Nature ſeem'd to have brought him forth to ſhew what Effects the greateſt Vices joyn'd with the greateſt Fortune cou'd produce: And *Suetonius* ſays of him, That in thriftleſs Expences he exceeded the Wits of all the Prodigals that ever were, inventing moſt monſtrous kinds of Meats and Suppers; the moſt Orient Pearls that were to be gotten, he diſſolv'd in Vinegar, and ſwallow'd down, and ſet before his Gueſts Bread of Victuals and Gold. And *Lampridius* ſays of *Heliogabalus*, That at one Supper

per he caus'd to be ſerv'd in, the Heads of Six hundred Oſtriches, only for the eating of their Brains.

The ſame Authors give ſurprizing Accounts of the wonderful niceneſs of the *Romans*, in the ſtrangeneſs, weight, and newneſs of their Fiſhes; as alſo of the vaſtneſs of their Fiſhponds, and numbers of Fiſhes in them. They were ſo nice in their Fiſhes, that they would not eat them except they ſaw them kill'd; and for that end they were brought into their Dining-rooms ſwimming in Glaſs-bottles, that the Gueſts might feed their Eyes with the change of Colours that appear'd in the dying Fiſhes. *Severus* the Emperor had the Fiſhes brought to his Table by Men wearing Garlands and Chappelets, as if they had been to ſacrifice to the Gods. *Licinius Craſſus*, counted a grave ſtaid Citizen, mourned in black for a Lamprey that died in one of his Fiſh-ponds, and was thereupon afterwards call'd *Licinius Murena*, as is related by *Cicero*. *Octavius*, Admiral of the *Roman* Navy, finding that the Fiſh call'd *Scarus* was not to be had in the *Italian* Seas, brought vaſt quantities of 'em from other parts, ſow'd them in thoſe Seas, as Men do Corn upon Lands, and for five Years together imploy'd his utmoſt Endeavours, if any of 'em happen'd to be taken by the Fiſhermen, that they ſhould be thrown back again into the *Sea*. *Domitian* the Emperor de-

delighted ſo much in his Lampreys, that he gave each of 'em a Name, and they would come to him one by one upon his Call. *Antonia*, the Wife of *Druſus*, hung Jewels in the Gilds of a Lamprey which ſhe lov'd; and *Hortenſius* the Orator wept for the death of one of his Lampreys.

Their Luxury as to their Fowl was no leſs remarkable; thoſe they chiefly delighted in were Phœnicopters, Peacocks, Thruſhes, and Pigeons, which tho' they had in great abundance, yet their Riot and Luxury made very dear, ſo that in *Columella's* time fair Pigeons were ſold at Four thouſand Seſterces a pair; and they had whole bands of Hunters, marching under ſeveral Colours, in the Provinces, the end of whoſe Wars was, to make proviſion for their Feaſts, ſaith *Latinus Pacatus*. And they were ſo curious as to their Bakers, that they would give Five hundred pounds Sterling for a good one. Then they had a thouſand kinds of ſawces for ſtirring up the Appetite. They made uſe of Bathings and Anointings before their Feaſts, Perfumes and ſweet Odours of divers kinds at their Feaſts; they ſtrew'd their Rooms with Saffron, chang'd their Apparel, nay, and the very Roofs of their Rooms where they ſate, at the bringing in of every new Diſh; and, laſt of all, us'd ſuch damnable luſtful practices after their Feaſts, as are not fit to be nam'd amongſt Chriſtians; as may appear

pear to any that will conſult the Authors above-mention'd.

The Quantities which ſome of them devour'd at Meals is alſo worth our Notice. *Maximinus* the Emperor, ſaith *Codrus*, devour'd many times in one day ſixty pounds of Fleſh. *Clodius Albinus*, in a Morning faſting, would eat Five hundred dry'd Figs, One hundred Peaches of *Campania*, ten Melons of *Oſtia*, twenty pound weight of Grapes of *Lavica*, One hundred Gnatknappers, and forty Oyſters. *Phago*, in whom *Aurelian* the Emperor took ſo much delight, would, ſays *Vopiſcus*, at one Meal eat up a whole Boar, One hundred Loaves, a Weather, and a young Pigeon. And *Athenæus* us'd to ſet before every Gueſt a Boar in a ſeveral Diſh.

Their prodigious ſuperfluity in their temporary Buildings, and ſuch as were only deſign'd for pleaſure, was no leſs abominable, fetching Marble from the remoteſt parts of the Earth, hewing down the tops of Mountains, and tranſporting them by *Sea*, at the expence of many Mens Lives.

Of this nature was the Theatre of *Scaurus*, which was capable of receiving Eighty thouſand perſons to ſit at their eaſe; the Stage of it had three Stories, wherein were Three hundred and ſixty Columns of Marble; the nethermoſt part of the Stage was of

of Marble, the middle of Glaſs, and the uppermoſt of gilded Boards; the Columns beneath were thirty-eight foot high, and between them there ſtood three thouſand Statues and Images of Braſs. The Hangings of this Theatre were of Cloth of Gold; and they had painted Tables, the moſt exquiſite that could be found: And yet, ſays *Pliny*, this Theatre was not to continue above a Month.

Of the ſame nature was *Caligula*'s Bridge, mention'd by *Suetonius*, built from *Puteoli* to *Bauly*, over a Bay of the Sea, for no other uſe but Oſtentation, and that he might imitate *Xerxes*; and upon this he marched with the Senate and Souldiery, in a triumphant manner, feaſted and paſſed the Night in Dalliance and Gaming.

Then, as to their permanent Amphitheatres, *Ammianus* gives us this Account of that built by *Titus*, *viz.* the heighth thereof was ſuch, that the Eye of Man could hardly reach it. It was rear'd, ſaith *Caſſiodorus*, with Rivers of Treaſure poured out: It contain'd upon the very Steps of it eaſie Seats for Eighty-ſeven thouſand Men; and, in other places, room for Twenty thouſand more.

And

And as the maſs of Treaſure was infinite which they caſt away in the raiſing of theſe Buildings, only to make People ſport, it was incredible what they ſpent in furniſhing them, and ſetting forth their Games therein. 'They ſpent in exhibiting 'Sword-fights, ſaith *Lactantius*, Treaſure 'enough to maintain great Cities. And 'the Magiſtrate, upon Theatrical Games, 'ſays *Ambroſe*, in his 81ſt Sermon, laviſhes 'out his whole Patrimony to purchaſe one 'hours Applauſe.

The whole Furniture of thoſe Theatres was ſometimes all of Silver, as that of *Julius Cæſar* and *Caius Antonius*, and ſometimes of Gold. And thus *Nero*, for the Oſtentation of his Greatneſs to *Teredates* King of *Armenia*, cover'd over not the Stage only, but the whole Theatre, with Gold. The Curtains which kept them from the heat of the Sun was all of Purple, embroider'd with Stars of Gold, and the place below, call'd *Arena*, becauſe ſtrow'd with Sand, *Nero* cauſed to be ſtrow'd over with Duſt of Gold, he himſelf being to try a Match of Chariot-driving therein.

Their incredible Expence and Luxury in abuſing the Creature at thoſe Shows, meerly out of a Principle of Pride and Oſtentation, will yet further appear by the Inſtances following.

They

They were at a vaſt Expence in the multitude of Fencers, whom they hir'd for great prices, becauſe they were to expoſe their Lives, beſides the Charge of their Arms and Diet before they enter'd: And when they exhibited Beaſts, the Relations made by Hiſtorians concerning their number are incredible.

Thus *Vopiſcus* tells us, That the Emperor *Probus* commanded to be let looſe at once a thouſand Oſtriches, a thouſand Staggs, a thouſand wild Boars, and a thouſand fallow Deer, beſides wild Goats, wild Sheep, and other Beaſts, all which he gave over to the Mercy, or rather to the Rage, of the People, every one to catch what he could, the *Circus* at the ſame time being ſet all over with tall and mighty Trees, which the Souldiers took up by the Roots in the Wood, brought them thither, and faſten'd them with green Turf, and Bars, and Irons. The next day he let into the ſame place an hundred creſted Lions, an hundred Leopards of *Lybia*, an hundred of *Syria*, an hundred Lioneſſes, and three hundred Bears; which filled the Air with Roaring, as if it had been with Thunder.

Nay, the Madneſs of *Heliogabalus* was yet greater, who exhibited Ships in the *Circus* ſailing and fighting in Wine.

And

And, during thoſe Shows, it was uſual to refreſh the Spectators with pleaſant Perfumes, ſweet Water, Oyntments, Saffron mixed with Wine, or ſomewhat of that kind, which they convey'd in cloſe Pipes through the whole Amphitheatre. And the Fight being ended, they commonly caſt a Largeſs among the People, wrapping up the Names of thoſe things in little pellets, which they intended to give, and every one, as he could catch them, brought them to the Maſter of the Games, who deliver'd them the things themſelves ſpecified in the Pellet; and thoſe Gifts conſiſted not only in Meat, Drink, and Apparel, but in Veſſels of Silver and Gold, Horſes, Cattel, Slaves, and the like. And *Nero* added curious Pictures, precious Stones, yea, Ships, Horſes, Farms, Iſlands; A thing hardly to be credited, ſays *Lypſius*, though deliver'd by *Suetonius*, a moſt faithful Hiſtorian.

Their Luxury did likewiſe extend it ſelf to their Baths, which ſome of them had ſo accuſtom'd themſelves unto, that they could neither eat nor drink without bathing firſt, or being ſweated in a Stove. *Pliny* ſays, That the number of them at *Rome*, in his time, was infinite; that *Agrippa*, during his Ædileſhip, built for publick uſe One hundred and ſeventy; And ſome of them, ſays *Ammianus*, were ſo large, that they were built

built in the manner of *Provinces*. *Dioclesian*'s Baths alone were so capacious, that they contain'd, for the use of Washing, Sixteen hundred several Seats, and those all of polish'd Marble.

Seneca, in his 86th Epistle, hath most elegantly express'd, and bitterly censur'd the Ornament and Beauty of those bathing places, those of the Common People having their Walls shining with great and precious Circles, and the Shavings of *Numidian* Marble, inlaid with that of *Alexandria*, their Borders painted or inlaid with diverse Colours, their Arched Roofs covered over with Glass, and the whole adorn'd with *Thasian* Stone, formerly a rare Sight but in Temples; and the Water was convey'd into them by Silver Cocks. But how much beyond all this, says he, are the Baths of their Freed-men? how many Statues and Pillars have you there, for no other use, but only for Ornament and Expence?

Pliny goes farther, and tells us, That not only the sides of the Cisterns in which they bathed were of Silver, but the Seats and Footing for the Bottom, so as they could hardly stand for sliding upon it. Nay, *Rosinus*, in his *Roman Antiquities*, says, They us'd to anoint the very Walls of their Baths with rich Oyntments, even such as were but for the use of Servants.

Another piece of their Vanity and Pride of Life was the infinite numbers of chargeable Statues that the People of *Rome* erected to themſelves, and thoſe for the moſt part overlaid with Gold. This itching Humour of theirs to eternize themſelves, as they thought they would do by this means, did in time beget almoſt as many Inhabitants to the City as Nature brought forth; ſays *Caſſiodorus*, They were ſo numerous, that they fill'd every Corner, peſter'd their Streets, and ſtreighten'd their Ways; inſomuch that an Edict was publiſh'd in the time of *Claudius*, forbiddimg any private Men to erect Statues to themſelves, but by Leave firſt obtain'd from the Senate. The baſeſt of thoſe Statues were made of Marble, the reſt of Ivory, and Silver and Gold, and thoſe alſo ſolid and maſſy. *Domitian* would ſuffer no Statues to be erected for himſelf in the Capitol, but of maſſy Gold, and weighing no leſs than an hundred pound. And *Commodus* had one of a thouſand pound weight.

They were alſo at great charge in guarding thoſe Statues, and to this purpoſe maintain'd an Officer of great Honour, who had the Title of *Comes Romanus*; his province was to walk through the Streets of the City in the Night-time, with his Souldiers, chiefly to take care that no Wrong ſhould be offer'd to the Statues; ſo prodigally care-

careful were the *Romans* of their own Shadows, and at the same time prodigally careless of the Lives of others.

We come next to take notice of their prodigality and sumptuousness in their private Buildings. The elegant Poet *Claudian* speaking of them in general, says,

Qua nil in terris complectitur altius Æther, &c.

Blondus, in his Book *de Roma Triumphante*, says, That *Cicero* alone had eighteen great Houses in the Country fit to be Palaces for Kings: Their Houses were so excessive large, that a Man would wonder what use they could be of; and therefore *Valerius* upbraids one of them, who thought he was straiten'd in his Dwelling, thus, *whose House is no larger than were all* Cincinnatus's *Grounds.* Some of *Nero*'s Slaves had Kitchins which took up above two Acres of Ground; and the Lands of those who laid the Foundation of the Empire were of less extent than the Cellars of some that came after. *Salust* says, Their Houses and Farms were built in the manner of Cities. Nay, *Seneca*, *de Benef.* 7. 10, says, that private Mens Houses exceeded the largeness of great Cities. And *Juvenal*, *Sat.* 14, says, some of them exceeded their chiefest Temples, and the Capitol it self, in heighth; and upon the tops

of thoſe high Houſes they planted Gardens, Orchards, and Groves.

Their Riches and Ornament were ſuitable to their Greatneſs, for they brought the moſt skilful Architects from all the known parts of the World, whoſe Wit and Boldneſs was ſuch, that they attempted to effect what Nature ſeem'd to deny. *Lucullus* caus'd Mountains to be cut, to let the Sea into a Pleaſure-houſe of his near *Naples*, for the conveniency of keeping his Fiſh, and for that ſame purpoſe built Rooms in the Sea.

Amongſt other Ornaments for their Houſes, they delighted chiefly in Pillars or Columns of great heighth, and ſometimes two hundred in number in one Gallery or Entry. They guilded the very Beams, Roofs, and Walls of their Chambers with Pictures and precious Stones intermingled; and they ſo fram'd the movable Roofs of their Dining-rooms, that they could change them upon the bringing in of every new Courſe to the Table: And ſometimes they repreſented Groves, with Birds ſinging in them. And anſwerable to theſe Roofs were their Pavements; whereupon *Martial* reprehends them for treading upon Onyx-ſtones.

We

We ſhall conclude this point with a ſhort Account of the Houſes of *Domitian*, *Nero*, and *Heliogabalus*.

As to *Domitian*'s, *Plutarch* ſays thus of it; 'If any Man wonder at the Magnificence 'of the Capitol, were he in *Domitian*'s 'Palace, and ſaw but one Gallery, Hall, 'Bath, or Parlour for his Concubines, he 'would preſently cry out with *Epicharmus*, That all the Glory of the Capitol is 'but a Trifle, in compariſon of *Domitian*'s 'own Houſe.

As to *Nero*'s, *Suetonius* deſcribes it thus: 'In the Porch there was a *Coloſſus*, ſhap'd 'like himſelf, One hundred and twenty 'foot high; the Houſe had three Galleries 'in it, each of them a Mile long; a ſtanding Pool, like a Sea, ſurrounded with 'Buildings in manner of a City; Fields, 'in which were Arable Grounds, Paſtures, 'Vineyards, and Woods, with a multitude 'of tame and wild Beaſts of all kinds. In 'the other parts thereof all was cover'd 'with Gold, and ſhining with precious 'Stones, or Mother of Pearl. The Dining-'rooms were Roofed with Ivory Planks, 'that were movable for the caſting down 'of Flowers, and had Pipes in them for 'the ſprinkling of Oyntments. The Roof 'of the principal Dining-room was round, 'and wheel'd about Day and Night, ac-

'cording to the Motion of the Heavens. 'And when he had thus finiſh'd this 'Houſe, he ſaid, *He began to dwell like a 'Man.*

Then as to *Heliogabalus*, the ſame Author gives an Account, 'That he built of 'Cedar many Barges, whoſe Sterns were 'ſet with Pearls and precious Stones; 'they carried Sails of diverſe colours, and 'had in them Baths, Galleries, and Par-'lours of great largeneſs, with variety of 'Vines, and Trees bearing Fruit; and 'lying along in thoſe, in the midſt of his 'Muſick, he was carried up and down 'the Coaſt of *Campania*. In the building 'of his Country-houſes he ſet aſide all 'Reaſon, and deſir'd nothing ſo much, as 'that which was told him could not be 'done; ſo that he would order huge Piles 'to be laid in the Sea, to ſtop the courſe 'of it, cut through Rocks of the hardeſt 'Flint, raiſe the Plains as high as the 'Mountains, and level the Mountains with 'the Plains.

The next thing we take notice of is their Exceſs in Houſhold-ſtuff. Their Bed-ſteads by degrees came to be of Silver, then guilded, and at laſt of maſſy Gold. Nay, *Heliogabalus* had his Cloſeſtools and Chamberpots of the ſame; and 'twas ordinary for them to have their Beds perfum'd with rich and precious Odours.

Then

Then for the Ornament of their Houſes, they bought them Pictures at exceſſive rates: *Lucius Lucullus* gave for the Copy of *Glycera* with a Chappelet of Flowers in her Hand, two Talents or Three hundred and eighty Pounds Sterling. *Hortenſius* the Orator gave for a Picture of the *Argonauts* One hundred forty four thouſand Seſterces, or Twelve hundred pounds Sterling; of which *Seneca* ſays wittily thus: *What difference is there herein betwixt us and Children, who value counterfeit Rings, and Jewels, and Bracelets at high prices, ſave that we dote about Statues and Pictures, playing the fool at a dearer rate?* Then the Workmanſhip of thoſe Pictures was many times laſcivious and beaſtly, and full of obſcene poſtures, enough to corrupt the chaſte Minds of the beholders.

Their Luxury in Apparel, Dreſſing, *&c.* was equal to their Luxury in all other things. Concerning their Effeminacy in general, *Seneca* ſays, 'What is yet left of 'Good manners or Faſhions we extinguiſh 'by trimming and decking our Bodies; 'We have exceeded the Niceneſs of the 'Women, and wear light and whoriſh 'Colours, not becoming Matrons; We 'faſhion our Gate to a wanton and mincing pace, and do not walk, but creep: 'It is now held the accompliſh'd Gallantry of our Youth to frizzle their Hair 'like Women, to ſpeak with an affected

'ſmallneſs of Voice, in tenderneſs of Body 'to match them, and to bedeck them-'ſelves with moſt undecent Trimming. In his Book *De brevitate Vitæ*, he ſays, How do they chafe if the Barber be never ſo little negligent! How do they take on if any thing be lopp'd off of their Foretops, if any thing lie out of order, if every thing fall not even into their Rings and Curls, which of theſe would not chuſe, that the State whereof he is a Member ſhould be in Combuſtion, rather than his Hair ſhould be diſplaited. It was common for them to have their Hair plaited behind, and beſmear'd with Oyntments and Perfumes; and for their Faces they us'd ſo much Slibber-ſauce, ſuch daubing and painting, that they look'd like Ulcers. Their Garments were artificially preſs'd, to make them ſhine brighter, and ſo curiouſly plaited, that *Hortenſius* the Orator commenced a Suit againſt his fellow in Office, for that meeting him by chance in a narrow way, he had diſorder'd the Plaits of his Robe; he held it a capital matter, that a Fold upon his Shoulder was diſplac'd: And ſo exceſſive they were in the multitude of their Apparel, that when any of them went to the publick Baths, they had as much Apparel carried after them as might well ſuffice a dozen of Men. *Lucullus*, ſays *Horace*, *Ep.* 6. had Five thouſand ſhort Cloaks; and at their publick Feaſts they chang'd Suits at the coming in of every Courſe,

Courſe, meerly for Oſtentation; as we have ſhew'd already.

It was alſo uſual with them to have Rings on every Finger, and ſometimes one for every Joynt. Nay, 'tis recorded of *Charinus*, that he wore ſix upon every Finger; and they arriv'd to that heighth of Luxury in this point, that they had Summer-rings and Winter-rings.

Then as to their Women: If the Men were ſo nice, we may well ſuppoſe that their Women exceeded, concerning whom *Seneca*, *de Benef.* 7. 9, ſays, 'I ſee their Silken Apparel, if it may be call'd Apparel, wherewith they can neither cover their Bodies nor their Shame, which when a Woman wears, ſhe cannot ſafely ſwear that ſhe is not naked. Yet theſe things are brought from Nations with whom we have no Traffick, that our Women may expoſe no leſs to the publick view when they come abroad, than they do to their Paramours in Bed.

Lollia Paulina, a Wife, and afterwards Widow to *Caligula* the Emperor, when ſhe went to any ordinary Feaſt, us'd to have ſo many Jewels about her, that ſhe ſhone again as ſhe went, and offer'd to prove, that thoſe Ornaments alone ſtood her in Four hundred thouſand Seſterces.

St. *Jerome*, in *Vitâ Pauli Eremitæ*, and *Tertullian*, *de habitu Mulièbri*, complain of the Prodigality of their Times, ſaying, That upon one Necklace hung the price of diverſe Lopps; and, that upon one Twine there were threaded up Ten hundred thouſand Seſterces. Nay, one Pearl bought by *Julius Cæſar* for his Paramour *Servilia*, the Mother of *Brutus*, coſt him Sixty hundred thouſand Seſterces, or near Forty-five thouſand pounds Sterling. 'Nay, ſaith *Seneca*, 'the Women had not ſufficiently brought 'the Men into ſubjection, if they did not 'hang two or three Patrimonies at each 'Ear. *Propertius* accuſes the *Roman* Matrons of jetting it about with the Eſtates of their Heirs upon them: Yet all this had been more tolerable, had they not worn them upon their Feet, of which *Pliny* can hardly ſpeak with Patience. *Lib.* 33. 3, 'Let our Women, ſaith he, wear their 'Pearl and precious Stones upon every 'Finger, about their Necks, in their Ears, 'upon their Chappelets and Treſſes, but 'muſt they alſo wear them upon their 'Feet? And *Book* 9. 35, he ſays, Nay, 'they garniſh their Feet with them, and 'not only the higher, but the lower part 'of their Slippers, ſo that it is not held 'ſufficient to wear Pearl, unleſs we tread 'and walk upon it.

Lam-

Lampridius tells us of *Heliogabalus*, that he wore Jewels curiously engraven on his Feet, as if the Gravings of famous Workmen could be discern'd there.

Their Women did not blush to own, that they painted their Eyebrows and Faces, and dy'd their Hair, and had such infinite numbers of little Boxes full of Trash for hiding their Deformities, that *Ovid*, as great an Admirer of the fair Sex as he was, says, *Non semel hic stomacho nausea facta meo*; i. e. *They had oftentimes turn'd his Stomach.*

Their Looking-glasses were in heighth and breadth answerable to their Bodies, engraven in their Borders with Gold and Silver, and emboss'd with precious Stone; 'Some of those, says *Seneca*, *Nat. Quæst. lib.* 1. 17, cost more than the Ancients 'gave in Dowry with their Daughters; 'nay, than that which by publick allow-'ance was given the Daughters of the 'poorer Emperors. And a little further he says, 'Now a days, says he, that Dow-'ry which the People of *Rome* gave with '*Scipio*'s Daughter, will not suffice to buy 'a Glass for a Manumited Slave's Daugh-'ter, and that was Eleven thousand Asses, 'which was upwards of Forty pound Ster-'ling; so that by this we may guess what 'Luxury reign'd among Persons of Quality.

Then

Then as to the number of their Servants, they were ſo numerous, that *Athenæus* ſays, ſome of them had above Twenty thouſand.

Marcellinus deſcribes their Order of ranging their Servants when they went abroad, as if it had been an Army, inſomuch that they were under a neceſſity of having Comptrollers, or Nomenclators, to tell them the Names of their Servants. And, that their Women did alſo exceed in this kind, may be gather'd from St. *Jerome*'s Epiſtle to *Furia*, wherein he forbids her to go abroad with an Army of Eunuchs marching before her, after the manner of licentious Widows.

Thus we have finiſh'd our Collections from the *Roman* Hiſtory, which are ſufficient to demonſtrate, that that great Empire was ruin'd by Luxury and Uncleanneſs, and will ſerve to convince any judicious Reader what Monſters particular Men, and whole Nations, become when judicially given up of God to work all manner of Uncleanneſs with Greedineſs.

We come in the next place to ſearch into *Eccleſiaſtical Hiſtory*, to ſee what we can find for our purpoſe there. In the 2d Book of *Euſebius* we find, that *Simon Magus*, that great Enemy to the Chriſtian Religion, is ac-

accus'd of keeping company with one *Helena*, who had formerly been a common Proſtitute in the Stews of *Tyre*, a City of *Phœnicia*, whom his Followers call'd the *prime Notion* or *firſt Conception* from him, and us'd to proſtrate themſelves before the Images and Pictures of this *Simon* and his Strumpet *Helena*. And ſuitable to this was their Practiſe, *viz.* ſo impure, that 'twas impoſſible for Men of Modeſty to utter them, by reaſon of their exceſſive Obſcenity, there being nothing to be invented ſo impure, which their lewd Sect did not far ſurpaſs, deluding ſilly Women laden with all manner of Iniquity; a pregnant and ſtrong Inſtance that Impurity of Life and Principle leads Men naturally to a hatred of true Religion.

The next Inſtance is in *Book* 3, *Cap.* 28, of the Heretick *Cerinthus*, of whom he ſays, That being a Lover of his Body, and altogether carnally minded, he earneſtly luſted after thoſe things wherein he dreamt the Kingdom of Chriſt conſiſted, *viz.* in the ſatiety of the Belly, and of thoſe parts beneath the Belly, that is, Meats, Drinks, and Marriages. And *Nicephorus*, *lib.* 3, *cap.* 14, ſays, That under the name of Sacrifices *Cerinthus* hid his Luſts, that he might make a ſhew of Honeſty and Decency.

Cap. 29, he gives us an account of the *Nicolaitans*, who took their denomination from *Nicholas*, one of the Deacons concerning whom

whom they ſay, That having a beautiful Wife, and being accus'd of Jealouſie by the Apoſtles, he brought his Wife forth, and permitted her to marry whom ſhe had a mind to, and that his Followers pretending to imitate him, gave themſelves up to all manner of Fornication, but that thoſe Hereticks were on a ſudden wholly extinct.

Book 14, *Cap.* 7, he gives us an account of the *Gnoſticks*, who boaſted of their amorous Potions, and of certain Spirits and Familiars, maintain'd, that they who would arrive to Perfection in their Myſteries, muſt act all things that were moſt filthy and unclean, being no other ways able to avoid the Rulers of the World, as they call them, unleſs they diſtributed to all of them their Dues by moſt filthy and deteſtable Acts of Obſcenity, which brought a Scandal on the *Chriſtians* of thoſe Times, as if they had indulg'd themſelves in promiſcuous Uncleanneſs with their Mothers and Siſters; but the Truth and Purity of their Doctrin and Practice did quickly vindicate it ſelf from thoſe Calumnies.

Book 6, *Cap.* 8, he gives us an account of *Origen*'s emaſculating himſelf upon his underſtanding thoſe words of our Saviour in a literal ſenſe, *viz. Some there are who have made themſelves Eunuchs for the Kingdom of Heavens ſake.* This ſhews how much Fornication and Uncleanneſs was condem'd by the Chriſtians in his time, and how careful he was to avoid gi-

giving any occasion of Slander to the Enemies of the Christian Religion, tho' this Act in it self was no way justifiable.

Book 7, *Cap.* 30, he gives us an Account, that *Paulus Samosatenus*, who spoke against the Godhead of Jesus Christ, and became a Founder of that Heresie, was a sensual Man, countenanc'd those call'd *Subintroduc'd Women*, who were neither Wives nor Concubines, but a third sort, whom they kept, as they pretended, not to gratifie their Lusts, but out of a pious design: And they take particular notice, that this *Paul* glutted himself with all Sensual Delights, as Feasting, Drinking, and the like, which are the common Incentives of Lust, and that he carried two beautiful Women constantly along with him. And thus he is accus'd by an Assembly of Bishops, in their Letter to the Bishop of *Rome* and *Alexandria*, which confirms the Observation we have had sometimes occasion to make, that a Love to Sensual Pleasures seems to be a great Motive to the *Deists* and *Socinians* of our Times to embrace those damnable Heresies.

In his 8th *Book* we have an Account, That a Gentlewoman at *Antioch* and two beautiful Virgins her Daughters, threw themselves into a River, where they were drown'd, rather than they would submit to the Brutish Lusts of their Heathen Persecuters. And in *Cap.* 14, of that same Book, we have a Relation,

tion, how *Maxentius*, and other Perſecuters of the *Chriſtians*, omitted no manner of Action that was impure and libidinous; they committed Adulteries and Rapes of all ſorts; he parted Husbands, by Divorce, from their lawful Wives, and when he had defil'd them he moſt diſhonourably ſent them back again to their Husbands. And thus he treated Perſons of all Qualities. He paſſed through no City in his Journey without raviſhing Women and Virgins; and theſe his vile Practiſes ſucceeded according to his deſire againſt all Perſons, the *Chriſtians* only excepted, who having contemn'd Death, deſpis'd his outragious Tyranny. And thus one of the moſt noted Women of *Alexandria*, being a beautiful Perſon, and ſollicited to commit Adultery with him, choſe rather to expoſe her Life to Danger, and ſo was ſent into Exile: And a *Roman* Lady, whoſe Husband was Prefect of *Rome*, being ſent for by *Maxentius*, in order to be defil'd by him, and finding that her Husband had, for fear, permitted the Souldiers to carry her away, ſhe kill'd her ſelf, rather than ſhe would be defil'd by the luſtful Tyrant. So that to the ſhame of many who call themſelves *Chriſtians* now-adays, their abominable Lecheries were formerly the Character of their Perſecuters; and nothing could be more odious to the Primitive *Chriſtians* than ſuch vile Practiſes, as many who bear that Name do now indulge themſelves in. But to return to this Monſter of

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Tyranny *Maxentius*, the Divine Vengeance purſu'd him; for, his Army being defeated by *Conſtantine*, he himſelf, and a great part of them, were drown'd in the *Tiber*, after which his Corps were dragg'd out, and his Head being cut off, it was carried about on a Launce, as a joyful Spectacle to the People.

Euſebius alſo takes notice, that the Heathens were at that time puniſh'd with inteſtine Wars, Famine, and Peſtilence, on the account of their Perſecution and thoſe impure Practiſes; and, that *Galerius Maximianus*, who to his Perſecution of the *Chriſtians* had alſo added Impurity of Life, died of a moſt dreadful Diſtemper in his Genitals, and a *Fiſtula in Ano*, to the Horrour and Amazement of all that were about him, the ſtink of his Body being ſo intolerable, that it kill'd divers of his Phyſicians.

In his 10th Book, he gives us an Account of the wicked Emperor *Licinius*, who to his hatred of the Chriſtian Religion and Learning of all ſorts, join'd abominable Uncleanneſs, forcing Wives from their Husbands, and giving them to be defil'd by his Slaves. Nay, his own Luſtful Rage was ſo great, that his decrepit Years could not aſſwage the ſame, but even then he abus'd married Women and Virgins, towards the fulfilling of his inſatiable Luſt; at laſt Judgment purſu'd

him; for being overcome by *Constantine* the Great, and continuing unreclaimable, notwithstanding the Clemency us'd towards him by that gracious Christian Emperor, he order'd him to be strangl'd: And thus was his Exit suitable to his inglorious Life.

Socrates, lib. 5, *cap* 18, gives us an Account, That the Heathen *Romans* had Victualling-houses under Ground, wherein they prostituted Whores, by which Devices they trepann'd many persons, some going in thither to supply themselves with Food, others to satisfie their libidinous and filthy Desires, for by a certain Engine purposely made for that end, they were convey'd from the Victualling-house down into the Bakehouse, where they were forc'd to work, and continued there till they were grown old, and being never suffer'd to go out, their Relations took it for granted that they were dead. This Trick was chiefly put upon Strangers, and was discover'd by one of the Emperor *Theodosius*'s Souldiers, who being trappan'd in this manner, kill'd some of those with his Dagger that would have detain'd him; and escaping by this means, acquainted the Emperor with it, who order'd those Houses to be pull'd down, and the Masters of them to be punish'd. Another abominable Custom they had, which was abolish'd also by this Emperor, of which he gives the following Account: If a Woman were taken in Adultery, they shut her up in a narrow Brothel-house,

houſe, and forc'd her to play the Whore in a moſt impudent manner; and during the performance of that unclean Act, they caus'd little Bells to be rung, to the end that what was done within might be known to thoſe who paſſed by; of which the Emperor *Theodoſius* being inform'd, he order'd thoſe Stews to be pull'd down, and commanded, that Women taken in Adultery ſhould be otherwiſe puniſh'd. It's true that *Valeſius*, in his Notes upon this Paſſage, thinks that this Cuſtom was diſcontinu'd long before, Adultery being puniſh'd by the *Romans* as a capital Crime, after *Conſtantine*'s Reign, and ſays, that they were common Proſtitutes, who rung Bells to invite Paſſengers in to them; and quotes *Dio Caſſius*, ſpeaking of the Emperor *Heliogabalus*, thus: *Having made a Cell within the Palace, he acted his Lechery therein, ſtanding naked before the Door thereof, as Whores uſually do, ſhaking his Shirt, which was hung up with Golden Rings, and with a ſoft, delicate, broken Voice inviting his Companions to him.* So that, be how it will, it's plain that thoſe abominable things were practis'd by the Heathens, and the Houſes or Vaults (whence the word *Fornication* is deriv'd) where they acted thoſe Impurities were deſtroy'd by the Chriſtians; whereas ſo many of thoſe who call themſelves by that venerable Name, in our Days, frequent ſuch loathſom and execrable Houſes.

In the 19th Chapter of that ſame Book, he relates how the Office of the Penitentiary *Presbyter* was abrogated at *Conſtantinople*, becauſe a certain Gentlewoman, who had by him been injoyn'd to Prayer and Faſting in the Church, upon the account of her Faults, was debauch'd there by the Deacon of the ſaid Church, for which he was ejected, and the People were in hazard of making a Tumult, becauſe that Fact had brought an Infamy and Diſgrace upon the Church; and therefore *Eudæmon*, a *Presbyter* of that Church, advis'd *Nectarius* the Biſhop to aboliſh the *Penitentiary Presbyters*, and to leave every perſon to his own Conſcience for the participation of the Holy Myſteries.

Evagrius Scholaſticus, in his 3d *Book*, *Cap.* 1, gives us an Account, That the Emperor *Zeno* was a lewd debauch'd Man; that he gave himſelf wholly up to the Attempts and Alurements of Luſt; that he reſtrain'd himſelf from no manner of filthy and flagitious Facts, but wallow'd in the commiſſion thereof, in ſuch a manner, that he thought it vile and mean to commit thoſe things in Darkneſs and Obſcurity, and that to perpetrate them openly and in the ſight of all he accounted Royal and becoming an Emperor.

Theſe Courſes did quickly render *Zeno* odious in the ſight of all Men; whereupon *Baſiliſcus* improving the general Hatred againſt

againſt *Zeno*, uſurp'd the Imperial Diadem, and dethron'd him: It's true, that *Zeno* afterwards reobtain'd his Crown, and counterfeited the good Chriſtian; but perſiſting however in his Impurities and Drunkenneſs, which threw him into an Epilepſie or Falling-ſickneſs, he was miſerably buried by the Empreſſes Order, (ſays *Baronius*) in one of thoſe Fits; and when he recover'd in his Grave, and cried to the Souldiers to take him out, they anſwer'd, *That there was another choſen in his room*; whereupon he intreated to be taken out, and ſuffer'd at leaſt to end his days in a Monaſtery; but this was alſo denied him, and in this miſerable condition he ended his wretched Life, while the Souldiers in the mean time did barbarouſly ſcoff at him. This Method did his Empreſs *Ariadne* take to be reveng'd on him for having defil'd her Bed, which tho' it cannot be juſtified in her, yet muſt certainly be juſtified, as coming from the Hand of God.

Evagrius, *Book* 3, *Cap.* 39, gives us an account of a wicked Tax, that had continued a long time among the *Romans*, call'd *Chryſargyrum*, which was impos'd upon thoſe Women who proſtituted themſelves, and alſo upon Catamites, inſomuch that this Tax, inſtead of a Law, made loud Proclamation, That *thoſe who had a mind, might ſecurely, and with Impunity, commit ſuch abominable Lechery*; which the good Emperor *Anaſtaſius* thought ſo diſgraceful to a Chriſtian Empire, that he

not only aboliſh'd the ſaid Tax, but burnt all the Records concerning it, and the Papers which contain'd the Methods of collecting it, that none of his Succeſſors might renew the Infamy of this Exaction.

Having thus taken a ſhort view of what is to be found ſuitable to our purpoſe in the Eccleſiaſtical Hiſtories of *Euſebius*, *Socrates*, and *Evagrius*, we ſhall conclude this part with ſome account of the Pennance which the Ancients injoin'd upon *Chriſtians* for Uncleanneſs, *viz.* The time of Pennance for *Fornication* was Seven Years, and for *Adultery* Fifteen. The Penitents preſented themſelves before the Door of the Church, in poor, ſordid, and ragged Apparel; being enter'd into the Church, they receiv'd Aſhes upon their Heads and Hair-Cloth upon their Bodies, and then went out of the Church, the Door being uſually ſhut after them. It was cuſtomary for them to remain ſhut up weeping and groaning, unleſs on Feſtival days, when they preſented themſelves in the Church Porch; ſome time after they were admitted to hear the Lectures, with command to go out before Prayers. At the end of a certain time they were allow'd to pray with the Congregation, but lying all-along upon the Earth, and at length were ſuffer'd to pray ſtanding, until the Offertory, when they went out: The ſpace of time was often abridg'd by the Clergy, according as they per-

perceiv'd the Penitents deserv'd Indulgence.

Thus we see what an odious Sin Uncleanness was reckon'd amongst the Primitive Christians. *Clemens Alexandrinus* thought that there was no Mercy nor Repentance for them that were guilty of Uncleanness above once or twice. Nay, some Authors say, That in the first times perpetual Penitance was injoin'd for Adultery, and they were scarcely admitted into Communion at the Hour of Death, till Pope *Zephyrinus*, about the Year 216, appointed a shorter time, wherein he was opposed by the *African* Churches. The *Ancyran* Council, *Anno* 315, appointed seven Years Pennance for the first Fault, and upon a Relapse forbad the receiving of them into Communion at the hour of Death. In the Synod of *Illiberis*, *Can.* 1, they injoyn the same punishment upon Bawds, and such as prostitute the Bodies of their Children. *It is well known*, says Bishop *Taylor*, *that the Civil Laws in the Primitive Church punish'd Adultery with Death, the Husband killing the Wife in the Act, with the Allowance of the Law.*

If the Christians in *Clemens Alexandrinus*'s time had been guilty of those Impurities which many of those that bear that Name now are, with what Face could he have upbraided the Heathens of his time, as he does in his Admonition to the *Greeks*, p. 39, 40. *viz.* That *as they had order'd the matter, by the*

Marriages, Propagation, Adulteries, and Banquets of their Gods, they had turn'd Heaven into a Comical Scene, and jeſted Religion into Scorn and Laughter? there being nothing more uſual with them, than to hang their Rooms with the *Pictures* of their *Gods*, drawn in the moſt obſcene poſtures, and engag'd in the moſt filthy and diſhoneſt actions, enough to ſhame even Vice it ſelf. *Theſe*, ſays he, *are the Original Patterns of your ſoft Effeminacy; this is your brutiſh and prophane Divinity; theſe are the Doctrines of your Gods, Copartners with you in your Uncleanneſs and Adultery.*

The like we may obſerve from that paſſage of *Tertullian, ad Nationes, lib.* 1, *cap* 4, where he ſays, That he knew of ſome Huſbands, when *Heathens*, who were ſo very jealous of their Wives (and poſſibly not without reaſon) that a Mouſe could not ſtir in the Room, but it muſt be a Gallant creeping to their Bed: Yet, upon their turning *Chriſtians*, they became ſo eminently reſerved, chaſte, and modeſt, that there was not the leaſt Foundation of Suſpicion; their Jealouſie was converted into Hatred, and they vow'd they had rather their Wives ſhould be Strumpets than Chriſtians.

Of the ſame nature is the Paſſage of *Origen* to *Celſus, lib.* 1, *p.* 21. where he ſays, *They* (meaning the Heathens) *muſt needs confeſs the Excellency and Divinity of Chriſt's Doctrin, who do but look into the Lives of thoſe who adhere unto it;*

it, comparing their former Course of Life with that which they now lead, and considering in what Impurities, Lusts, and Wickedness every one of them wallow'd before they embraced this Doctrin; but since, how much better they are become, insomuch that some of them, out of a more transcendent desire of Purity, and that they may worship God with a chaste Mind, deny themselves even the Pleasures of a Lawful Bed. And, *lib.* 7, *p.* 365, *That the Christians had no need, as some of the best among the* Gentiles *had, to use Arts and Medicines, or to have Guardians over them, to preserve their Chastity, the Word of God being sufficient to expel irregular Appetites.* Nay, and that which is more observable, *Pliny*, tho' a *Heathen* himself, and a persecuter, wrote to the Emperor *Trajan*, That *the Christians detested Murther, Adultery, and such other Ungodliness.*

Tertullian, in his Apology, *cap.* 9, *p.* 10, says of the *Heathens*, *Wherever you are, at home or abroad, Lust is your Companion; whereas Chastity, diligently and faithfully preserv'd, keeps us from any such Event; and we are far from Incest, which ye often stumble upon in your Lusts, as we are from Whoredom, or any Excess in a married state.* And in the close of his Apology, *cap.* ult. *p.* 40, he says, *While you chuse to condemn a Woman that is a Christian, to the Stews, rather than to the Lions, you plainly own, that the violation of Chastity is accounted by us an heavier Penalty than any Punishment or kind of Death which you can inflict upon us.*

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And that this may appear not to have been their Doctrin only, but alſo their Practiſe, we referr to the Inſtances of the Chaſtity of the Governor of *Rome*'s Wife, who choſe rather to kill her ſelf than to be defil'd by the Emperor *Maxentius*, as before mention'd. And that remarkable Inſtance related by St. *Jerome*, in the Life of *Paul* the Hermit, *Tom.* 1, *p.* 237. In the *Decian* Perſecution, a young Man, a *Chriſtian*, in the Flower of his age, was carried into a Garden that had all things conſpiring to make it a place for pleaſure and delight; being laid upon a Bed of Doune, and faſten'd to it with ſilken Cords; the Company withdrawing, a beautiful Strumpet was ſent in to him, who careſſing and treating him with all the Arts of Wantonneſs, not conſiſting with Modeſty to name, the young Man finding the Temptation ready to prevail, preſently bit off his Tongue, and ſpit in her Face as ſhe attempted to kiſs him. Many other Inſtances of this nature might be added, but theſe are enough to teſtifie how much the *Primitive* and *Ancient Chriſtians* abhorr'd Uncleanneſs, in *Practice* as well as *Principle*.

Then as to the Opinion which the *Primitive Chriſtians* had of Marriage, and their Reaſons for entering into it; let us hear what *Athenagoras* ſays in his *Apology*, *p.* 37. *Either*, ſays he, *we marry not at all, but keep our ſelves always continent, or if we do marry, 'tis for no other*

other End, but the bringing up of Children: Whoever among us takes a Wife, according to the Laws prescrib'd us, he reckons he does it only for the begetting of Children; within this his Desires are bound and limited, as the Husbandman concerns himself no further in tilling his Ground and sowing his Corn, than to bring forth the Crop at Harvest. And hence it was that they seldom married oftener than once, as *Minutius Felix* says, p. 26.

Origen against *Celsus*, *lib.* 5, *p.* 264, says, *We in all our Abstinences do it only to keep under the Body, and to bring it into subjection, endeavouring to mortifie the Deeds of the Body, to expel and extinguish our Members upon the Earth, Fornication, Uncleanness, Inordinate Affection, and every evil Concupiscence and Desire.* The Hatred which that Great Man had against Uncleanness is sufficiently manifest by his dismembring himself, as formerly mention'd, and chusing rather to have Incense forc'd into his Hand, and so offer'd up to Idols at *Athens*, than to have his Body abus'd by an *Ethiopian*, which the *Heathens* threatned him with.

How careful the *Primitive Christians* were to avoid all occasions of Uncleanness, appears from *Cyprian*, *de Discip. & Habit. Virg. p.*167. where he justly chides some Virgins for being present at Weddings, where they laugh'd freely, could not but hear loose Discourses, see uncomely Behaviour, feed upon luxuri-

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ous Diſhes, all which muſt not only kindle, but add Fuel to the Fire, and fill the Mind with undecent Thoughts and Deſires.

St. *Jerome* on the other hand does as much commend ſuch Virgins who always kept at home on Feſtival days, to avoid the crowds and Gazes of the People, and would never go abroad at thoſe times when they could not venture into the publick without the greateſt Care and Cuſtody of themſelves. Such was the Cautiouſneſs of the *Primitive Chriſtians*, they ſtood at a diſtance from whatever was offenſive either to their Eyes or Ears. Their Ears they ſtopp'd againſt all looſe idle Songs, all filthy and obſcene Diſcourſes; their Eyes they ſhut againſt all uncomely Objects, all wanton and laſcivious Pictures, and, as *Clemens Alexandrinus* tells us, not doing any thing that ſeem'd to carry an ill colour with it.

The Council of *Laodicea*, in their 30th Canon, forbad Chriſtian Men to uſe the ſame common Baths with Women; nay, ſo abominable were all Uncleanneſſes to the ancient Church, that they were even too ſevere againſt ſecond Marriages, as *Zonaras* tells us, *Can.* 7, *Concil. Neocaſ.* ſuſpended ſuch as married twice from the Communion a whole Year. And the Council of *Laodicea*, *Can.* 1, requir'd, that they ſhould ſpend ſome time at leaſt in Pennance, Faſting, and Prayer, before they be receiv'd to the Communion. *Tertul-*

lian,

lian, *Cyprian*, *Minutius*, *Felix*, and St. *Jerome*, inveigh'd also against second Marriages, wherein tho' they acted not only without, but even against Divine Authority, seeing the Apostle limits no number of Times, but says positively, that *it is better to marry than to burn*, yet it shews how careful the ancient Christians were to avoid those Impurities, which many who call themselves Christians will scarcely own now to be a Crime.

St. *Ambrose* says, *The Apostle did well to warn Christians to flee Fornication, by which the Sons of God*, says he, *are made the Children of the Devil.* Nay, the Schoolmen make simple Fornication to be a deadly Sin, and that in such measure as *Peraldus* a Papist concludes, That *if one who had never before sinned, but had done all the Good that could be imagin'd, should but once commit this Sin, he must of necessity be damn'd without Repentance.* *Aquinas* says, That *simple Fornication, inasmuch as it is against the Good of the Offspring to be brought forth, is so unlawful, that it is a deadly Sin.* *Epiphanius*, against the *Carpocratians*, *Lib.* 1, *Tom.* 2, *Cap.* 27, says, That *because of their Debaucheries they were sent forth by Satan, to the Reproach and Scandal of the Church of God, as the* Gnosticks *had been before them.*

Gluttony, Drunkenness, and Effeminacy were much exclaim'd against by the Ancients, because they were Incentives to Uncleanness, whereupon St. *Jerome* says, *It's a difficult thing*

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to preſerve *Chaſtity in the midſt of Feaſting*. *Bernard* ſays, That *Chaſtity is much endanger'd by Delicacies*. *Ericius Putecinus* ſaith, That *Luſt is nouriſh'd by Feaſting and Dainties*. And St. *Auguſtine*, in his 33d Sermon, *ad Fr. Er.* gives us this ſtrange Inſtance of the Effect of *Drunkenneſs*, *viz.* "That the Son of "one *Cyril* a noble Citizen of *Hippo*, who had "a Son whom he lov'd even above his *Maker*, not contradicting him in any Deſire, "nor correcting him for any Fault. This "riotous Youngſter, not content to roar it "abroad, and ſpend his Father's Eſtate, came "home drunk, villainouſly raviſh'd his own "Mother, big with Child, endeavour'd to "deflower one of his Siſters, wounded two of "them, that they dy'd, and kill'd his Father "outright.

FINIS.